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The Living Church

VOL. XXX.

MILWAUKEE, WIS.—APRIL 23, 1904.

No. 25

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TO THE CLERGY: TO DEPUTIES TO GENERAL CONVENTION: TO CHURCH PEOPLE:

General Convention meets next October. Several important Commissions are to publish their Reports six months in advance—about the present time. It is in every way desirable that the subject matter of those reports, and of other matters that will come before General Convention, should be thoroughly studied by intelligent Churchmen, in advance of the sessions.

Special attention will be given to these subjects in THE LIVING CHURCH, and the Correspondence columns—which, from the variety of points of view, combined with the high plane upon which alone matters are permitted to be discussed, have become so notable and so useful a feature of THE LIVING CHURCH—will enable readers of this journal to study all aspects, and to come into touch with varying views on each subject.

If you are now a reader of THE LIVING CHURCH, and should chance to receive a special sample copy of this issue, will you kindly hand it to some other Churchman, with the observation that he ought to take sufficient interest in the Church to study her problems, as they are presented and discussed in THE LIVING CHURCH?

If you are not a subscriber, we suggest that you become so from the present time, so as to have and to weigh the preliminary discussions, and so also as to have the exceptionally full and satisfactory report of the sessions of General Convention, which will be given to readers of THE LIVING CHURCH, in October. The Convention of the Brotherhood of St. Andrew, to be held in Philadelphia in September, will also be fully reported, as is every event in the Church.

Please see Prospectus on the third page inside.

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The Magazines

THE APRIL number of *The Spirit of Missions* preserves the high standard of interest, quite as truly as of value, by which now-a-days that magazine is judged. The story of the founding and of the revival of Valle Crucis, told by the Bishop of Asheville, the story of the observance of Candlemas, or *Candelaria*, in Porto Rico, told by Bishop Van Buren, several interesting papers on Foreign and Alaskan work, and, always among the best of the contents, the editor's brief notes, are features of a very readable number.

EASTER is a subject of prominence in the April *Century*. Two of the four-color drawings are of Easter subjects: "The Easter Hymn," the frontispiece, by Violet Oakley, and "The Easter Bonnet," by Anna Whelan Betts. Two other pictures are of "Easter in Greeley Square, New York City," a double-page drawing of a flower market by Jules Guerin, and an engraving by Cole in the Old Spanish Masters series of Morales' beautiful "Madonna of the Little Bird." The other two pictures in color are by Maxfield Parrish, illustrating the famous Villa d'Este and the Pool of the Villa d'Este, in conjunction with Edith Wharton's paper on "Villas Near Rome," with which there are other pictures in black-and-white by Mr. Parrish, one of which might be an illustration of an anonymous poem in the May number, "Spring at the Villa Conti." L. Frank Tooker, whose poems of the sea are well known, writes of "Spring in South Street," the harbor of sea craft in New York.

SCRIBNER'S MAGAZINE for April gives a very effective and artistic presentation of the beauties of the World's Fair at St. Louis in a series of drawings by Jules Guerin, four of them reproduced in colors. There is no artist who succeeds in giving more of the poetic beauty of architecture than Guerin, whose wonderful sketches of Washington will be recalled. Montgomery Schuyler, the well known art critic, writes of the architectural significance of the great Exposition which is soon to open. The illustrations and the plan, with the illuminating text, will enable anyone properly to see and appreciate the architectural features of the Fair.

John Corbin, the dramatic critic recently spent several years in England, and he has written from his experiences there a charming article on "Play-Going in London." He depicts the social side of the pageant, the nightly contrasts of splendor and poverty, all meeting in the London theatres, from the stalls to the pit. The article is illustrated by two English artists, L. Raven-Hill and Frank Craig. Mr. Corbin also discourses on the playwrights who at present dominate the English stage.

There is a great deal of the social side of England sixty years ago revealed in the charming letters of Mrs. George Bancroft, the third installment of which is printed in this number. The portraits of celebrities from rare collections are particularly interesting.

Captain Mahan's vivid presentation of the War of 1812, in this installment has to do with Chauncey's attack on Kingston, and other operations on the Northern frontier.

Robert Grant's story of love and divorce under modern conditions, "The Underrun," introduces the heroine into the busy and interesting affairs of a modern law office. The lawyer, Gordon Perry, is a high type of the modern man of action, dealing with business and politics in a large way, and at the same time preserving his idealism and his efforts to reform the social conditions.

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So well is THE LIVING CHURCH known to intelligent Churchmen, at home and abroad, that it would seem unnecessary to present, again, a statement of its aims and its ideals.

The Editors seek to make of it a journal for thinking people. Neither the departments of News nor of Family reading are overlooked or neglected; but these are subordinate to the discussion, in serious and dignified manner, editorially and in special papers, of the problems before the Church. These discussions are not permitted to sink into offensive personalities, nor to be adorned with discourteous language. It is the constant aim to have open and frank discussion of Churchly matters without bitterness, and without a trace of the *Odium Theologicum*.

The course of the paper will be found objectionable to those who do not want the all-round discussion of proper topics, which is not only allowed but welcomed, in the Correspondence columns; and also to those who prefer editorial straddling or evasion to the presentation of definite convictions and views, in manner at once forcible and courteous, in the editorial columns. The editorial tone is always positive and definite; and Correspondents are, within proper limits, always at liberty to express disagreement with those views. The Editor seeks to suggest lines of thought, rather than to dominate the thought of the Church.

The tone of the paper will therefore appeal to MEN who are intellectually in sympathy with such a journal, whether or not they agree with the convictions or the views of the editor.

Apart from such discussions, THE LIVING CHURCH is especially happy in its regular departments:

A *LONDON LETTER* is published each week from the discriminating pen of JOHN G. HALL, Esq., in which the events and thoughts of the Mother Church are intelligently reviewed.

A *EUROPEAN LETTER* presents the religious problems and movements throughout the Continent of Europe. This appears bi-weekly from the pen of the Rev. GEORGE WASHINGTON, M.A., Chaplain of St. George's (English) Church, Paris, whose long residence in France and, prior to that, in Cairo and in Constantinople, gives him an unique opportunity to present intelligibly the issues and religious happenings of the day throughout the Continent of Europe.

Subjects connected with *THE EASTERN CHURCH* are further presented in occasional letters from the pen of the Rev. T. E. DOWLING, D.D., Canon of St. George's Collegiate Church, Jerusalem, whose close intimacy with the Eastern communion lends weight to his writings.

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GENERAL CONVENTION

to the end that our daily record may be complete.

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The Living Church

VOL. XXX.

MILWAUKEE, NEW YORK, AND CHICAGO.—APRIL 23, 1904.

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Editorials and Comments.

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With which are united "The American Churchman," and "Catholic Champion."

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Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

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Milwaukee: 412 Milwaukee St. (Editorial headquarters).
Chicago: 153 La Salle St. (Advertising headquarters).
New York: Room 1504, 31 Union Square W.
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AD CLERUM.

"Scire debetis, quoniam qui converti fecerit peccatorem ab errore viae suea, salvabit animam ejus a morte, et operiet multitudinem peccatorum."—*S. Jac. v. 20.*

"Omnium divinarum perfectionem divinissima perfectio est, cooperari Deo in salutem animarum, quo nihil divinus."—*S. Diony. Areop. De Coel. Hier. c. 3.*

"Sacerdotium est officium queatus non pecunarium, sed animarum."—*S. Anibr. in Isa., c. i.*

"Christum diligens, et gregem illius diligit."—*S. Jo. Chrys. in Ep. ad Rom. c. 15.*

"Cedit asina, et est qui sublevet, cadit anima, et nemo est qui reparet."—*S. Bern., de Consid.*

"Zelus animarum verus, et perfectus est, quando aliquis sanctis meditationibus, ferventibus desideriis, lacrymis, orationibus, vigilii, jejuniis, atque aliis bonis operibus pro salute animarum laborat."—*Albert. Magn.*

"Memores sint sacerdotes vocatos se esse ad reducendas animas suo Creatori; quod cum sit opus omnium difficillimum summo studio media illa adhibeant quae instrumentum cum Deo conjungunt: ejusmodi sunt solidae virtutes, ac praecipue charitas, pura intentio divini servitii, familiaritas cum Deo in spiritualibus devotionis exercitiis, ac sincerus animarum zelus ad gloriam Divinae Majestatis."—*Quid. Auct.*

O WALK with Christ in the newness of the Risen Life must mean a very steady non-conformity with the principles and standards of the actual, workaday world. It is to this heavenly-mindedness, this unworldliness of word and deed, that the Church summons us afresh on the Third Sunday after Easter.

There is the sense of the deliverance effected in response to the penitence of Lent, when the "light of truth" shone in, and brought "return into the way of righteousness." And then the prayer that those who have been "admitted into the fellowship of Christ's Religion," and have just renewed their allegiance to Him in their Easter Communion, may "avoid those things that are contrary to their profession," all "fleshy lusts," "maliciousness," proud self-assertion, and "follow all such things as are agreeable to the same."

Those who thus live true to their heavenly citizenship as "servants of God," will necessarily feel that they are "strangers and pilgrims,"—in the world, but not of it. Yet they are the salt of the earth, preserving society and the State from corruption by their "good works," their cheerful submission to the civil authority, and their reverence for men everywhere.

The Gospel completes the statement. As our Lord said, so it was. The lights burnt bright in the palace of the high priest while the disciples *lamented and wept*. But it was only for "a little while." Joy came in the morning of the Resurrection, joy in the sight of the glorified Redeemer, a joy that lasts forever.

Is our joy such as the world cannot take away?

+

THE CHURCH AND THE NEGRO.

GENERAL CONVENTION is less than six months away. It is time that the Church was taking into serious consideration the various questions that will there be subjects for attempted legislation. It is much to be desired that such subjects should have received thoughtful attention before the gathering is convened. It would be a great gain if the entire membership of both Houses might be presumed to be in touch with the preliminary discussions. Pursuant to our usual custom, it will be the pleasure of THE LIVING CHURCH to lay such problems before the reading public in the Church, not only by editorial consideration, but also by throwing the subjects open to the general discussion which is commonly given to such matters in our columns. In this manner, it is our hope that legislators may come to the sessions thoroughly informed, and ready to act in an intelligent manner, knowing the bearings of the questions there to be determined.

That one of these questions will relate to new legislation concerning the negro in the Church, is evident from two circumstances. One of these is the request submitted by the negroes, through their Conference of Church Workers among the Colored People, that three Missionary Districts be created, embracing non-territorially the colored population of the South, to be placed under as many negro Bishops. The other is the resolution passed unanimously by the late Missionary Council, on motion of the Rev. Dr. Huntington, requesting that General Convention will "consider the expediency" of providing "by canon for the creation of 'Suffragan Bishops for races,' which Suffragan Bishops shall be 'titular suffragans of the Presiding Bishop, and active suffragans of' such Bishops as, with consent of their Standing Committees, shall delegate any measure of jurisdiction to them. We shall now consider the latter proposition only so far as it relates to separate Bishops for the negro race.

We confess that we should much prefer that no phase of the "Negro question" should come before the Church for discussion and legislation. In its larger aspects, no subject has been more wofully beclouded by doctrinaires, no subject has so seriously aroused animosities among the American people, and no subject has seemed so difficult in all its bearings—social, political, and religious—as this. In this consideration we shall confine ourselves strictly to the latter phase of the problem; and while no intelligent American citizen can fail to give his best thought to the serious perplexities of the general subject, it is greatly to be desired that the religious side of it alone shall be considered in General Convention.

Two preliminary observations we must make. First, this question is not one that concerns the South alone, not only because of the unity of the entire national Church, but also because the large negro population in our Northern cities makes the problem one that must be faced in these cities quite as truly as in the South. Indeed, the Church reports many more negro communicants in each of the metropolitan Dioceses of Massachusetts, New York, Pennsylvania, and Chicago, than she does in Arkansas, Mississippi, Louisiana, or Texas. It cannot be said therefore that the Northern point of view is necessarily unintelligent. Second, it remains a fact that the greatest difficulties of all phases of the Negro problem do not relate so largely to the negro in the city, North or South, as to him on the plantations and in the villages of the South. Consequently, though in all phases a national problem, its greatest perplexity is that which adheres to it in the South. Rightly, therefore, do Northern people look to the progressive and more intelligent of the people in the South to take the lead in the solution of the problem. So far as the Church is concerned, we venture to assert the belief quite positively that no legislation will be, can be, or ought to be enacted by General Convention, that is not supported by the best thought of the Southern Dioceses, represented by their Bishops, their clergy, and their laity. The North has no solution which she is trying to force upon the South.

OUR PRESENT SYSTEM is this: The Church Commission for Work Among the Colored People, first appointed in 1886, makes the attempt of raising and disbursing funds among the several Southern Dioceses for the purpose in question, leaving the diocesan authorities to use those funds (except in case of certain extra-diocesan appropriations) as may seem fit. The colored missions themselves raise nearly an equal sum to that which they receive from the Commission. The support given

by the Church at large to the Commission is painfully inadequate. The Commission is the sole extra-local dependence of the colored mission; yet it is wholly without authority over the mission. The mission is a part of the Diocese in which it is located; yet the Diocese does not assume a very definite responsibility for it, nor maintain a very pronounced interest in it. This is not to say that it lacks for friends among Southern Churchmen. The Bishop of Georgia has for many years thrown his energies so largely into the colored work, that something more than one-third of the communicants of the Church in that Diocese are found among those people. The late Bishop of Kentucky may almost be said to have given his life to that work, having for many years made the Commission his chief interest and labor. In Virginia, in the Carolinas, and in Tennessee, there has been active coöperation of diocesan authorities in the special work. In the Gulf states less has been attempted. Yet that has been largely because the Commission could not invite any extension of work looking to it for support, by reason of lack of means, rather than because of any local unwillingness that the work should be done.

Possibly there has been a weak spot in our administration. The Colored Commission seems to have been left by most of the Southern Dioceses to bear the brunt of the colored work. That work has largely been limited by what the Commission could do. The parish priest in the South has assumed little responsibility. Instead of being locally the work of the Southern people, it has largely been a work of outside benevolence. There has not been the consolidation of educational strength that had been hoped for. There has not been the generous financial support that is required. Perhaps the mere fact that a third and remote factor had intervened between the Diocese and its mission has resulted in weaker bonds between these two. Perhaps the increased friction between the races, attendant upon the rise of a new generation of negroes which never knew slavery, has had its deleterious effect upon the work. At any rate, view it as we may, those who are most interested in the work feel that new steps are necessary, and that somehow, if the Church is to do her duty toward the colored race, she must find a more successful way of doing it than she has yet found. Practically, the Gulf states, in which the "Black Belt" is most concentrated, are as yet almost untouched by the Church. And the keen, true, incisive words of the Bishop of Georgia to the Board of Missions in 1901, remain unanswered and unanswerable: "Disregard of the inevitable influence of one-tenth of our population upon the body politic can mean but one thing—the infection of the life-blood of this nation."

SOME THING we must do about it. But what?

The Colored Workers propose the creation of Missionary Districts in the South, under the administration of colored Bishops.

We should be very glad if it were possible for us to accept the solution desired by these practical workers. We should not willingly refuse what they desire. Yet we cannot at all feel that this is a feasible plan. We shall not base our objections primarily upon the ground of the violation of Catholic order involved in racial Bishops of coördinate jurisdiction. We admit that unprecedented conditions may require unprecedented treatment.

But the lack of unity which would be given to our work, the inevitable withdrawal of interest and responsibility—an interest and responsibility which ought rather to be increased than to be diminished—and the loss resulting from the cessation of the supervision of their colored missions by the diocesan Bishops, would seem to us very largely to turn the balance against this plan. It would be a pleasure to agree with our colored fellow Churchmen in their suggestion, but we deem it wholly impracticable and undesirable.

Nor do we discover Dr. Huntington's suggestion of Suffragan Bishops much more satisfactory. Conditions may, indeed, make the Suffragan Bishop a necessary evil in America. It would be difficult to discover how the more populous of the English Dioceses would get along without him, without sacrificing much of their annual progress. We may sometime have to come to that solution of the problem of increased episcopal administration of such Dioceses as New York.

But Suffragans based on racial distinctions seem to us largely—though in less degree—to partake of the objections which we have made to the creation of colored Missionary Bishops. Their relation to the Presiding Bishop, to their diocesans, to the Dioceses within which they must work, and

to the Commission which might be expected to supply their support, would all seem to militate against the unity, peace, and order of the Church.

Is there, then, any other solution of the problem, so far as it has to do with our immediate future? Yes, there is.

If the colored people in any Southern Diocese would themselves take the initiative in forming themselves into a missionary convocation, under the direction of the Bishop of the Diocese, such action would be freed from the distressing incidents which attended, for instance, the recent reorganization of the diocesan convention of Arkansas. They could easily secure their own diocesan autonomy, by virtue of which (always under the Bishop) they could become self-governing, and in every way responsible for the conduct of their work. A native Archdeacon at the head of the convocation would give the colored people an executive of their own race, competent to lead and direct them. And the Bishop of the Diocese would be the bond of unity. His interest in his colored work would be intensified rather than lessened, for he would not see looming ahead of him the inevitable spectre of friction which would certainly be engendered if the colored missions should be so largely successful as to become a considerable factor in the diocesan conventions.

Yes, this friction may not be ignored. People may differ as they will over the abstract question whether, in bodies formed for distinctively religious purposes, social lines should be so drawn as to prevent the white and the colored people from meeting together. Nowhere are the angry passions of belligerents so likely to become aroused as over this abstract question. We shall not attempt to solve it, and we should greatly deplore the violent and wholly fruitless debate that will be engendered if deputies in General Convention should introduce it.

The fact remains that, rightly or wrongly—let each one keep to himself his belief as to which—the colored work will remain at zero point in many of the Southern Dioceses, unless our statesmanship is equal to the discovery of a *modus vivendi* which shall permit the work to be done without producing this friction. Now we believe such a *modus vivendi* not impossible. A diocesan convention is purely a modern contrivance, in which membership in or exclusion from it is in no sense bound up with unalterable rules. Every Diocese has more or less, frequently many, congregations and clergymen who, for one reason or another, are not entitled to seats in its convention. Such exclusion is made in all Dioceses without a thought of violation of any Catholic law or personal right.

Whether missions to the colored race, with their missionaries, may better be represented in the diocesan conventions or not, may be argued from many points of view. But this seems clear. The end to be reached in colored missions, is not more deputies to a convention, but more souls elevated and saved, more citizens added to the Kingdom of God, more members grafted into the Body of Christ. If this greater good can be achieved more securely and with less friction by exclusion from the diocesan convention—a purely modern device, in no sense a vested right of the child of God as such—a wise statesmanship will arrange accordingly.

But we should not arrange this by *exclusion*, but by *promotion* to autonomy. Give the colored Churchman more, rather than less power and authority, in an autonomous organization. Lead him to develop his own work, encouraging him to do it at his own initiative, to let it be work of the negro, by the negro, and for the negro. Then would the increase of the work lead to no friction, be subject to none of the discouragements from white Churchmen which now are so sorely felt by negro workers, and in every way conduce to the well being and extension of the Body of Christ.

Ultimately, the growth and extent of such autonomous negro work in specific Dioceses might make the separate episcopate the necessary and logical step. That question may safely be postponed for many years. An active Archdeacon, serving under the Bishop of the Diocese, would easily supply the necessary executive oversight until conditions have much changed.

And if negro Churchmen in such of our Dioceses as are likely to be the scene of friction between those engaged in work among the two races respectively, would themselves take the initiative in securing this suggested promotion to autonomy, they would, in our judgment, be taking a step far in advance in the propagation of their work, and one which could not fail largely to overcome the present obstacles to the work of the Church among their race.

And let it be observed that to secure this end, no legislation by General Convention would be called for.

CHE news of the election of the Rev. Dr. Fiske as Bishop Coadjutor of Springfield, printed last week in *THE LIVING CHURCH*, was received too late to make it practicable for us to felicitate that Diocese on its choice, in the same issue. It will be a very happy event for the Diocese should Dr. Fiske be able to accept, and will also bring large relief to the eminent Bishop of the Diocese whose hair has grown white in the work of the episcopate.

Few men in any position of life, whose convictions place them in a decided minority among their fellow men, are able so wholly to win the confidence and the esteem of those who differ with them, as Dr. Fiske has done. That confidence and esteem have been shown by his election as President of the Standing Committee in a Diocese in which the preponderating theological tone is quite opposed to his own. Such a condition is, indeed, not unprecedented. It was for many years paralleled in the Diocese of Milwaukee, in which one wholly out of theological sympathy with the majority of the Diocese was continuously reelected to the presidency of the Standing Committee, year after year. But it is an exception to the general rule, and in the case of Dr. Fiske, it is beyond question that his election is a mark of personal esteem, which will follow him into the higher position to which he has been called. His position in Rhode Island has been one in which his manifold abilities and his breadth of mind have been thoroughly tested; and his associates in that Diocese will agree that he has stood the test. He has had an excellent training for the responsibilities of the episcopate.

To the Bishop and the Diocese of Springfield, as also to Dr. Fiske, our heartiest congratulations are offered.

ANN ARTICLE by Canon Henson in *The Hibbert Journal* for April, entitled The Resurrection of Jesus Christ, shows a very unhappy stage in the downward evolution of the religious belief of that gentleman. He accepts the fact "That Jesus Christ, who was crucified under Pontius Pilate, survived death in no impoverished ghostly state, but in the fulness of personal life, enfranchised from territorial limitations, and that He made His presence known to His disciples by convincing evidences"; but when one has finished reading the article in full, one can only wonder at the intellectual miracle by which Canon Henson can continue to hold that belief simultaneously with the negations which he expresses. He gives some attention to St. Paul's evidence as to the Resurrection given in I. Cor. xv., but waives aside as not worth his careful consideration, the testimony of the Gospels. Quoting the account in St. Luke, he comments: "The question cannot but suggest itself, Is it possible that the author of I. Cor. xv. believed all this? And if, as can hardly but be the case, the answer is that he certainly did not, then it follows that, to his mind, resurrection was quite conceivable apart from physical resuscitation, and that, so far as his doctrine goes, there was no importance in the empty tomb, which has figured so prominently in later Christian apologetics." Indeed that "empty tomb" seems, not strangely, to arouse a good deal of indignation in the writer's soul, for he continually recurs to it with ill-disguised contempt.

All in all, Canon Henson illustrates once more the sublime credulity of the alleged Higher Critic of the modern school. St. Thomas required tangible evidence by touching the pierced hands and feet and thrusting his hand into the wounded side of his Lord, before he could believe. Not so the modern critic. He must needs first disprove all this early testimony of eye-witnesses, throw aside in derision the story of the Gospels, and the evidence of the "empty tomb," and then, with a sublimity of faith far surpassing that of St. Thomas, he is able to proclaim: "The third day He rose again from the dead"; "I believe in the resurrection of the body."

And yet we wonder that a credulous people can believe in Christian Science, in Spiritualism, in Dowieism, in the Book of Mormon, or in Theosophy!

CHE same issue of *The Hibbert Journal* gives us a startling manifestation of what is the *terminus ad quem* of this school of theology. In stating it we shall only quote actual words of the writer therein, for we would be accused of the grossest, most unfair misrepresentation if we had charged such a belief to them, of our own motion.

One of the "Editorial Board" of *The Hibbert Journal* is

Principal Sir Oliver Lodge, D.Sc., F.R.S., of Birmingham. Sir Oliver writes, in this issue of the *Hibbert*, on "Suggestions Towards the Re-interpretation of Christian Doctrine." He writes, not as from without, but from within the Christian fold. Tracing the hoped-for consequences of what he describes as "the thorough incarnation of a truly Divine Spirit," this is what he looks to as one of its "permanent consequences":

"Surely a discovery of the truer nature of God: one of the veils would be drawn aside from the face of Deity, and there would partially emerge, *not Jehovah any more than Baal*, but a Being whom it was possible to love, to serve, to worship; for whom it is possible to live and work, and, if need be, to die" (italics ours). *Hibbert Journal*, April, p. 741.

And so we see to what the revised philosophy of individualism which passes among its friends as theology, tends. Under the guise merely of "re-interpretation," the sacraments go, then the Church goes, then Christ Jesus, then Jehovah Himself—God—goes. We do not maintain that the end is speedy; but that it is in sight is proven by those who have reached it.

How distinct is such a belief from the Christian Religion, we do not need to point out. Few of us within the Church are in immediate danger of this apostasy. No "party" within it would, we fully believe, be apt to defend these words.

Yet can we truly say that a philosophy which accepts only so much of the historic Faith as it is able to postulate by reason alone, is free from the danger of such an end?

The fact is, the Christian must choose between a religion based on divine revelation, by means of which the things of God are gradually unfolded until the Beatific Vision bursts upon the enraptured gaze; and a philosophy which can rise no higher than the level of human reason, upon which alone it is based, and which must fail, in the ultimate analysis, to find God.

For can the soul, by searching only through the recesses of the mind, find God?

WE LEARN with pleasure of the affirmative action unanimously agreed upon by the committee in the Diocese of Pennsylvania to which was referred the Milwaukee resolutions relating to an inter-diocesan memorial to General Convention on the subject of Courts of Appeal within the Church. The Pennsylvania report will be found in full in the diocesan columns of this issue.

It will be remembered that in 1902, the diocesan Council of Milwaukee passed certain resolutions that are quoted *in extenso* in this Pennsylvania report, in which they both memorialized General Convention, and also invited other Dioceses to join with them in the memorial, to provide Courts of Appeal for the Church. The Milwaukee resolutions also express the belief that such action can be "most satisfactorily effected by means of a wise provision for the grouping of Dioceses and Missionary Districts together in a Provincial System"; and by dividing the resolutions, the opportunity is afforded other Dioceses of expressing agreement with them, either (a) in asking for the establishment of Courts of Appeal alone, or (b) in further expressing the opinion that such courts should be incorporated in a Provincial System.

The resolutions were forwarded to all the Dioceses in the fall of 1902, immediately after the session of the Milwaukee Council; but it so happened that almost at the same time, the Joint Committee of General Convention on The Name of the Church communicated to the Dioceses their request for suggestive action on that subject. It was inevitable that few Dioceses would be able to give satisfactory attention to both communications; and THE LIVING CHURCH took the liberty of suggesting that action on the Milwaukee resolutions relating to Courts of Appeal be postponed till the present year. That recommendation was largely adopted. In the Diocese of Pennsylvania the Milwaukee resolutions were referred to an exceptionally able committee, consisting of the Rev. Dr. John Fulton, the Rev. Dr. J. Andrews Harris, the Rev. G. Woolsey Hodge, and Messrs. Wm. S. Price, Francis A. Lewis, and Henry Budd; the committee being instructed to print its report by the 1st of April of this year. It is this report, in which, happily, the committee is able to express itself unanimously, that we are printing this week.

In their report, the Pennsylvania committee endorses the first of the Milwaukee resolutions, asking for the establishment of Courts of Appeal, but makes no recommendation as to the Provincial System. We understand that this is not because the committee desire to oppose that System, but only because they

desire to secure the largest degree of unanimity possible in favor of the former resolution.

It is a pleasure to know that so able a committee of so influential a Diocese has felt able thus to endorse the Milwaukee action. We beg to suggest the importance of the subject to other Dioceses, the conventions of most of which will be held within the next sixty days.

May not the endorsement of the Milwaukee resolutions be given very generally by the several Dioceses?

And we should be glad if, so far as possible, that endorsement might also be extended to the Provincial System, as well as to the first of the Milwaukee resolutions.

WE HAVE sometimes expressed wonder at the apathy of the clergy toward the circulation of the literature of the Church. Too often they seem not to appreciate the importance of a laity educated in Churchmanship, trained to give thought to the problems which are ever coming before the Church for solution. Too frequently they are wholly apathetic to the circulation of Churchly literature among their people, and sometimes actually stand in its way. Twice, in recent months, parish priests claiming to be leaders of Catholic Churchmanship have declined to sanction measures for extending the circulation of THE LIVING CHURCH in their respective parishes, on the ground that it would take money out of their congregations that was needed in their parish treasuries.

Yet it would be ungrateful not to say how frequently the clergy are eager to avail themselves of the opportunity to help in this work. The parish priests who are making a success of their work are not afraid of bringing the subject before their people. They know that the regular reading of the Church papers makes intelligent and interested Churchmen, and that intelligent and interested Churchmen are the mainstay of the Church in all her work, parochial or general. These are the men and women whose Churchmanship withstands the assaults of Christian Science and of Romanism, and, worse than either, of apathy and indifference.

The following words are taken from the *Emmanuel Church Record* of La Grange, Ill., from the pen of the rector, the Rev. Charles Scadding; and one would know by reading them that the parish ministered to by the writer would be one of growing, intelligent Churchmanship, with a rector capable of leading intelligent people, and not afraid of the press:

"There are few homes, if any, in the parish, we imagine, where you may not see one or more of the daily papers. There are many of them where may be found current magazines, and some where publications on art, science, and literature are in constant evidence. Yet the great majority of these households never see a Church paper. It is an inexplicable phenomenon. Is it, after all, because you do not care what the Church in general is doing or thinking about that you avoid the publications which would inform you? We need intelligent Churchmen, in touch with the best and largest life of the Church to which they have given allegiance. Important questions of immediate concern are discussed in the Church papers from week to week. Some of the freshest thought of our strongest clergymen and laymen is constantly chronicled. If every family in the parish received and read one of these weekly messengers there would be aroused new strength and interest in Church life. Why not subscribe at once for THE LIVING CHURCH, or *The Churchman*, or *The Church Standard*?"

ANSWERS TO CORRESPONDENTS.

W. J. R.—Read a little pamphlet by the Bishop of New York on *The Offices of Warden and Vestryman* (E. S. Gorham, 10 cts.) for information on that subject in small compass. For a fuller and more extended work, see White's *American Church Law* (\$2.50).

C.—(1) Most authorities on ceremonial direct that a small particle of the consecrated wafer should be dropped into the chalice, as signifying the reuniting of the body and soul of our Lord at the Resurrection, and to mark the unity of the sacrament, as of His Person.

(2) In giving to the word *Aceldama* the pronunciation *A-sel-da-ma*, as is common, the Greek *k* is made soft by virtue of the common transformation that frequently occurs in Anglicizing words from the Greek and Latin; compare *acid*, *accept*, *accede*, etc.

J. H. C.—The first of the Methodist Bishops were "ordained" by the Rev. John Wesley, a priest of the Church of England, in order to supply an episcopate to America, for which land political difficulties prevented the English Bishops from consecrating Bishops. It was of course a most unfortunate act, which immediately resulted in schism and in setting apart a new "Church"; and as Wesley had no episcopal authority, he could give none to these new "Bishops," and they, in turn, could transmit none to their successors.

FAITH gets the most, HUMILITY keeps the most, LOVE works the most.—D. L. Moody.

THE NEW "LIGHT OF THE WORLD"

Interesting Story from London Concerning Holman Hunt's
New Work

MANY ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau,
London, Tuesday in Easter Week, 1904.

WITH reference to Mr. Holman Hunt's new "Light of the World," now on exhibition at the rooms of the Fine Art Society in New Bond Street, as was announced in my last letter, there was issued at first to the visitors to the picture a Note (since happily withdrawn at the suggestion of the head of the institution against whose authorities it was manifestly directed) setting forth the painter's long conceived and alleged grievances against the Council of Keble College, Oxford, in the matter of their treatment of the original "Light of the World," which, as we have seen, came into the possession of the College some thirty years ago. And, strange enough, this wholly *ex parte* as well as querulous statement the *Times* newspaper, in the preparation of its article concerning the new picture, appears to have accepted without any reserve. The Warden of Keble has, therefore, quite naturally felt obliged to write to the *Times* in order to justify the authorities of the College from the grave aspersions made upon them in the Note and also in the columns of the *Times*. The facts, as Dr. Lock relates them, are these: In 1872 Mrs. Combe, of Oxford, offered the picture to the Keble College Council on condition that it should be placed in the College Chapel, which was at that time designed by Mr. Butterfield and was to be erected at the expense of Mr. Gibbs, of Tyntesfield. The Council consulted the donor and architect, and pressed upon them the advisability of modifying the designs so as to include the picture in the structure. But said parties refused to consent to any alteration; thus leaving the Council free to place it anywhere in the completed chapel, if it should seem desirable. As soon as the chapel was finished, several alternatives were considered, but it was seen at once that none would give sufficient light to do justice to the picture and it was decided to put it into the Library. Mrs. Combe expressed her entire acquiescence at this proposal—though it was suggested in the Note that the College did not treat the picture as she wished when she presented it—and Mr. Holman Hunt likewise acquiesced. But the painter has complained that, through the proximity of a hot flue, it was seriously damaged. With regard to this, some damage was perhaps due, says Dr. Lock, to the hot-water pipes beneath the picture, "but I have little doubt that the damage is greatly exaggerated in the Note, and it ought to be known that Mr. Holman Hunt was himself consulted as to the position chosen, and that the Council carried out the one suggestion which he made, that a covering should be placed over the hot-water pipes at that part." In 1874 the picture was transferred to the new side chapel and "a stately frame was designed for it, and it was placed on a swinging hinge, and so that visitors can always move it to catch the right light." The Note said that it was placed in the new frame "without the title and bearing a different and totally inappropriate text." These statements are, says Dr. Lock, absolutely untrue: ". . . the original gilt frame has never been touched; it has been set entire in an oaken frame; the title is there still, as well as the original text, and the same which Mr. Holman Hunt has represented in his new picture." The Note further added that the picture was refused for exhibition at the Guildhall, London. As a matter of fact, however, "when in 1899, application was made that it might be exhibited at the Guildhall the Council set aside its rule and gave consent, but the proposal was vetoed by Mr. Holman Hunt himself." The painter, we were told in the Note, "was driven to the conclusion that his work was permanently hidden from the world." "Hidden from the world!" exclaimed Dr. Lock. "Did the artist make that complaint when his picture was the private property of Mr. Combe and could only be seen by his private friends? Why make it now, when, for five hours every week-day in the year, the whole world can, on payment of a small fee, have access to the picture, and when every visitor to it receives a printed copy of Mr. Ruskin's description of it?" The Note stated furthermore that the picture was not regarded favorably by the authorities of Keble College, and insinuated that it was "presumably on religious grounds"; and suggesting that they thought "the picture too liberal in meaning." "I confess," replies the Warden of Keble, "that I entirely fail to understand what is meant by such assertion; but, as the picture never has

been regarded unfavorably, it is not worth while to consider the motives."

The font at St. Paul's was moved last week from the Southwest Chapel to the Southwest transept; and has at last been pierced. The S. W. Chapel, where the Wellington monument also used to be, will now be prepared for the use of the Order of St. Michael and St. George. With regard to this font, a correspondent (says the *Church Times*) writes: "It is much to be wished that the object lesson of past weeks may not be lost upon the clergy and others who have witnessed it. Unpierced fonts are sadly numerous. . . . Some two years ago a font (presumably of Restoration times) from All Hallows', Broad Street, had to be pierced. The Incorporated Church Building Society very rightly requires that churches to the building of which it makes grants shall have proper arrangements for draining the fonts; it is surely not too much to expect the same from diocesan and other societies which make similar grants."

The Bishoprics of Southwark and Birmingham Bill has now been placed under the *aegis* of the Government, and has been introduced by the Prime Minister and read the first time. It is put down for Second Reading as the first Order of the Day for April 13th, the day following the reassembling of the House of Commons after the Easter recess. There is likely to be then, in connection with the consideration of the Bill on its merits, a somewhat animated discussion on what in its blinded sight the Protestant party in England calls "disorders" in the Church, as several amendments have been put down in the names of certain well-known Protestant agitators in the House.

According to a statement which has appeared in the *Times*, there is reason to believe that the promised Royal Commission on alleged ecclesiastical disorders will differ materially in its constitution from the Ritual Commission of 1867. That Commission included representatives of the then two principal parties in the Church; but the Prime Minister's idea is said to be to have this time a smaller body, "composed of men of judicial temperament, who may be depended upon to formulate an absolutely impartial report after carefully sifting and digesting the evidence submitted to them." In the circumstances it is anticipated that "a preponderating voice will be given to retired Judges and to Bishops who have maintained a non-committal attitude in recent controversies concerning alleged ecclesiastical irregularities." But where is Mr. Balfour going to find the men for such an up-in-the-clouds sort of commission as is here described? Certainly not amongst the Moderates.

Mr. R. J. Campbell, of the City Temple, appears now to have incurred among many of his Protestant Dissenting co-religionists the dark suspicion of being a traitor in the camp. In addition to the arrangements for his new chapel choir—the costume of the male and female members of which will consist of a long white gown, dark blue mantle, and "trencher board"—there has taken place his presentation at Court by the Bishop of London and reported interview between himself and both Mr. Chamberlain and the Prime Minister in regard to a compromise between the Government and Protestant Dissent touching the Education question. Mr. Perks, M.P., in opening a Free Methodist bazaar at Louth, Lincolnshire, the other day, said that these were days when Protestant Dissent had before it a severe struggle, and they "expected their preachers to march with a fearless and buoyant step, and not to become camp followers in the Anglican army." He was sorry to see a few days previous that when Mr. Campbell, of the City Temple, wanted to go to Court he asked the Bishop of London to present him to the King. We cannot, proceeded Mr. Perks, take favors from the hands that strike us: "We do not look in London upon the Bishop of London—an extreme Anglican, and one of the modern types in ecclesiastical opinion and doctrinal teaching of that infamous ecclesiastic, Archbishop Laud—as a safe companion for any Nonconformist preacher. . . . And we pity him [Mr. Campbell] and am sorry for him that he should have gone to the levee at St. James' Palace hanging on the apron strings of an Anglican Bishop."

The Bishop of St. Asaph has placed on the order book of the House of Lords a notice that on the first day after the Easter recess he will present "a Bill relating to Education." According to the published text of the Bill, the clauses are three in number. The first and second enable denominational school managers, notwithstanding any conditions contained in the trust deeds, to lease their schools to the local educational authorities for a *minimum* term of three years, at the expira-

[Continued on Page 859.]

CHRISTIANITY IN SPAIN

As Seen by Mr. Washington in the Cathedral of Toledo

UPS AND DOWNS OF THE MUZARABIC RITE

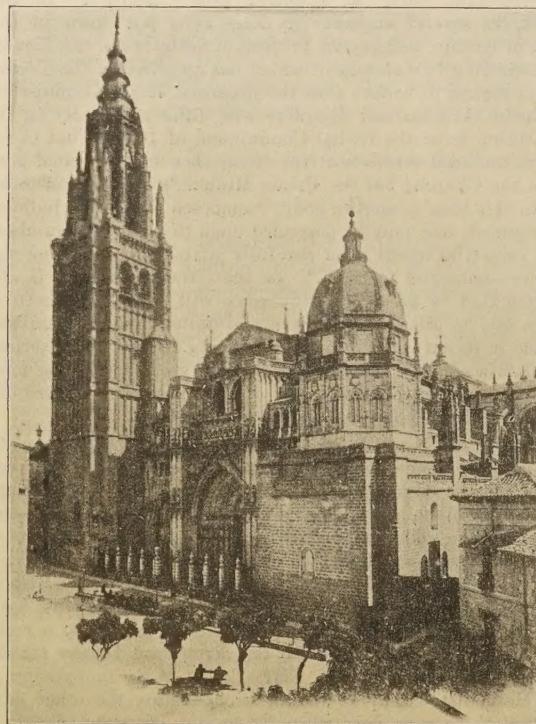
Religious Happenings in France

The Living Church News Bureau,
Paris, April 5, 1904.

THIS letter is principally devoted to some account of the Muzarabic rite of which I have before made mention, I trust your readers will not consider it time lost. One of the special objects of my late journey to Spain was to visit Toledo—the center of this interest—and make enquiries regarding it on the spot.

The Cathedral of Toledo, one of the more striking in Spain after Seville, has the reputation of being the richest in matters of positive jewel possessions (*e.g.*, the precious stones belonging to the dress and appurtenances of the figure of the Blessed Virgin, her silver throne and canopy), but the church has a more lasting and valuable interest in the fact of its chapel devoted especially to the Muzarabic rite, and the regularly appointed continuity of its service held therein daily.

One word of peroration. The Muzarabic ritual, that used by the Spanish Goths, was the oldest in Christendom, and sup-



TOLEDO CATHEDRAL, SPAIN.

posed to be the nearest approaching to the Apostolical primitive form, which was once delivered to the Saints.

It is to the Spaniards what the Rita Ambrogiano is to the Milanese: though the original text is said to have been tampered with more than once, especially by San Tsidoro and San Leandro. Their revised and new version was enjoined by the Fourth Council of Toledo, as being directed against the Arian heretics. It is curious to remark how in Spain the *exces de zèle* for Catholicity led Churchmen into error in this case as in others. As your readers are aware, it is to Spain that the Western Church owes the inspiration which culminated in stereotyping the Filioque clause in the Nicene Creed. Pious zeal desired to give the utmost honor to the Second Person of the Blessed Trinity in opposition to the Arian down-pulling of His eternity. So Scripture has been forced and left the West unorthodox.

Something of the same kind, with like pious intent, has been done with the revised version of the Muzarabic Rite.

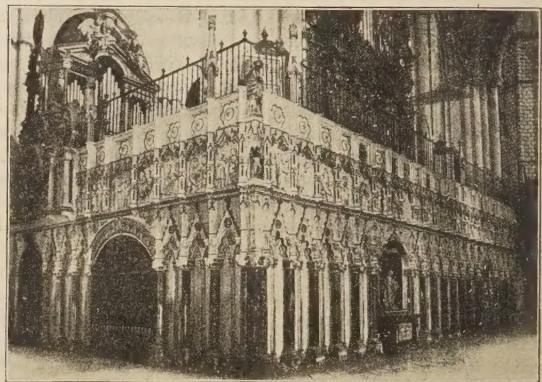
The term Mozarabe, Muzarab, has been derived from Musa and his Arabs, and also from Mixti-Arabs, more or less erron-

eously. It seems more probable that the word (Arabic) Must-Arab, men who lived with and tried to imitate the Arab, but were not true "Arab el Araba," may be accepted as foundation of the term.

Broadly the features of this rite are its simplicity and earnest tone of devotion.

After which preamble its best description will be the simple account and translation of its history culled from a little book of "Muzarabic devotions" that I was able to procure on the spot, and written, as the reader will see, in a spirit of love of what was once the almost national Catholic rite of the Castilians, rather than in a spirit of censorious criticism.

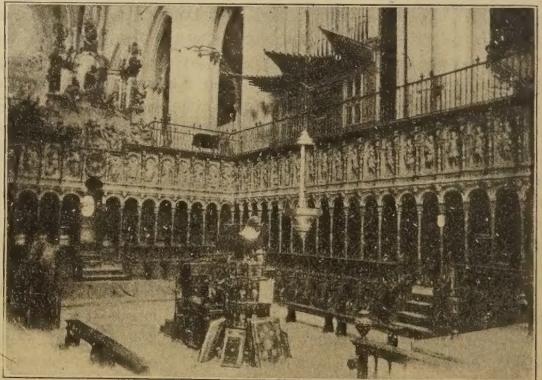
The Muzarabic Mass and rite, then, draws its origin from the first ages of the Church. After the eruption of the Moors into Spain, the Christians obtained from their conquerors the liberty of their religion.



EXTERIOR OF CHOIR—TOLEDO (SPAIN) CATHEDRAL.

Indeed, they would only surrender the cities in which they had lived on condition of the liberty of practising their own form of worship being allowed them. The Fourth Council of Toledo ordered that this rite alone should be in use in all the dominions of Spain and Gothic Gaul. Although with time this rule was broken through, in Toledo its continuity was not interrupted, and the cult was permitted in six parishes.

As years went on and Roman Catholic interests became in the ascendant in high places, an attempt was made to do away with all the Muzarabic rite entirely. The Queen, Doña Constanza, wife of Don Alonzo IV., and the monk, Don Bernardo,



INTERIOR OF CHOIR—TOLEDO (SPAIN) CATHEDRAL.

Archbishop, being both French, desired this ardently. The King seconded their wishes. As no agreement could be arrived at, and the people of Toledo persisted in claiming their right to their own Rite, recourse was had to the decision of arms, in accordance with the rough manner of dealing with questions in those ages.

A champion knight was chosen for each cause, and a public duel was fought to decide the matter. The Gothic knight prevailed and the Roman champion was brought to the ground. But the King, Queen, and their party were still not inclined to

give way. It was then agreed to decide the question by fire. Before the public of Toledo the Missal of each Rite was subjected to the ordeal; whichever Book survived the power of the flames was to be the rite adopted.

Here again the Muzarabic party prevailed. The Roman Missal (so runs the story) leapt out of the flames. The Gothic Book remained uninjured till the fire was extinct. Still the Roman party used every means to force the Gregorian Missal, but so strong was public opinion that it became necessary to concede that the rite should be continued in the six parishes indicated. After some four centuries, little by little the use began to be intermittent. There came to the rescue Cardinal D. F. Francisco Ximenes. Fearing that the rite should be entirely disused, he determined to found a chapel, exclusively addicted to the Muzarabic practice. Ground was acquired and the chapel built on to the Cathedral, at the southwest corner. It was fitted without regard to expense. The precious stones and mosaics of the shrine are famous, not only in Spain, but in all the world. A provision was made that certain priests should always be instructed to officiate according to the rite in question.

Cardinal Ximenes' patriotism as well as determined action made such arrangements that the rite should be uninterrupted, and he left this legacy to his country and the Cathedral of Toledo.

This slight sketch will perhaps establish better than anything else the position which the Muzarabic rite held in Spain and in the hearts of the people of Toledo and other centres of the country. Though retained as well to a certain extent at Salamanca, there is not the same regularity in its continuation or the same vested right in its exercise.

In another letter I will endeavor to give some description of the chapel itself, and of that which is the most important of all, the principal features of the Muzarabic rite itself, showing the differences between it and the Roman ceremonial.

ROME.

While France is setting but a poor example of Christian toleration, or even liberty of religious action, other countries, as Italy and Spain, seem this Lent and Eastertide to be doing their utmost to bring their duties more vividly before the people in that which the Church requires of them. The local religious papers in each country teem with exhortations to greater observance and forcible reminders in this respect.

The Pope himself is setting a first example. He encourages practice, simplifies ceremony, listens to the people's preachers.

Indeed, Lent this year is being kept in a totally different fashion in Rome to that which has heretofore been the habit. Cardinal Respighi, no doubt under inspiration, has put out a decree, recalling the attention of his faithful during this season to the Old Catholic laws, which for some years past had been almost entirely set aside.

As time passes, and the Pope becomes more fixed in what may be called the internal economy of the Vatican, many comments arise, and comparisons are made. I suppose it is hardly human not to draw distinctions between the King that was and the king that is. It seems, however, very clear that the present Pope intends to simplify as much as may be, a good deal of the ceremony of many accustomed usages at the Vatican. Nor does he seem to intend to be tied down by conventionalities in private matters of etiquette which do not suit him. While, however, there goes with this the greatest kindness to all about him, consideration for the humblest of those brought into contact with him, and at the same time outspoken condemnation of that which militates against the interests of the Church, there will not be many complaining voices. As, for example, on the occasion of the Feast of St. Joseph, Pope Pio X. had occasion to reply to the congratulations of the Sacred College. In the course of his speech he declared that he was deeply affected by the measures which had been adopted against the French religious congregations—understanding that it was now proposed to prohibit even authorized bodies from teaching.

"We deplore," were his words, "and we highly disapprove of such rigors, which are essentially contrary to the idea of liberty, to the inherent rights of the Catholic Church, and to the laws of civilization, which forbid the striking of peaceful citizens."

He went on to say how aggrieved he felt that the respectful letters addressed to the President by his faithful pastors (Bishops, I apprehend) had been stigmatized or "abusive." As if ops, I apprehend) had been stigmatized as "abusive." As if

chief of the state to subjects closely connected with the most imperious duties of conscience, and the public welfare of the nation.

This is outspoken. The language, it is said, has been made the motive of the exchange of diplomatic letters between the French representative at the Vatican and the Pope's Minister of State. But they will not induce him to modify his opinion, and M. Loubet may visit the Eternal City, but will certainly not be received by the living Pope.

GEORGE WASHINGTON.

THE NEW "LIGHT OF THE WORLD."

[Continued from Page 857.]

tion of which lease it may be either terminated or renewed; in the event of its being terminated, the school shall revert to the position of a "non-provided" school. And the third enables the local authorities, notwithstanding the provisions of the Cowper-Temple Clause in the Act of 1870, to afford facilities for denominational teaching in all "provided" or "non-provided" schools in cases where parents express a desire to have such teaching for their children. Now, evidently the existing dual system is doomed to extinction; but what we should have in its place is not such an arrangement as is here provided for by the Bishop of St. Asaph's scheme, but one which admits, on the one hand, full popular control of all public elementary schools, and, on the other, affording facilities to all denominations for teaching their own children in the schools. The Bishop of St. Asaph's Bill has at least one merit, that of brevity; but the scheme it embodies is fatally vitiated by the principle of local option, and thus obviously fails to provide either a rational or national settlement of the Education question.

The partially rebuilt west front of Hereford Cathedral was dedicated by the Primate on Lady Day. An entirely new west portal with rich double doorways leading into the nave of the Cathedral, and with deep flanking buttresses, has been erected at a cost of £5,000.

J. G. HALL.

DIOCESAN COUNCIL OF LOUISIANA.

ROUTINE business characterized the 66th annual Council, which assembled in New Orleans on Wednesday, April 13th. There was little business of general interest transacted beyond the elections, which resulted as follows:

Standing Committee: Rev. C. L. Wells, Ph.D., Rev. B. E. Warner, D.D., Rev. B. Holley; Messrs. G. R. Westfeldt, Jas. McConnell, and T. L. Macon.

General Convention: Rev. B. E. Warner, D.D., Rev. C. L. Wells, Ph.D., Rev. C. C. Kramer, Rev. J. W. Moore; Messrs. G. R. Westfeldt, C. M. Whitney, Judge N. C. Blanchard, James McConnell.

Alternate Deputies: The Ven. H. C. Duncan, D.D., Rev. Wm. S. Slack, Rev. E. W. Hunter, and Rev. J. W. Lott; and Judge W. W. Howe, E. C. Fenner, J. B. McGehee, C. C. Harvey.

Board of Directors of the P. E. Association: Ven. Jno. Percival, D.D., Rev. A. G. Bakewell, Rev. J. W. Moore, Rev. B. E. Warner, D.D., Rev. C. L. Wells, Ph.D., Rev. E. W. Hunter; Messrs. J. McConnell, J. A. Blanc, G. R. Westfeldt, B. F. Eshleman, J. H. Dillard, W. G. Wheeler.

The Rev. H. R. Carson was elected Registrar; the Hon. Jas. McConnell, Chancellor; Mr. Edwin Belknap, Treasurer; the Ven. H. C. Duncan, D.D., who has served the Diocese so admirably for years as Secretary, was reelected, and he selected as his assistant the Rev. H. R. Carson.

The Committee on the State of the Church handed in an excellent report, which showed that the Church in Louisiana was making great progress.

A RECOGNITION OF MERIT.

During a recess of the Council a meeting of the clergy was called by Dean Wells, to consider the presentation to the Rev. Jas. Philson of a recognition of his fifty years' service for the Church. A committee consisting of the Rev. R. H. Prosser, the Rev. E. W. Hunter, and the Rev. W. S. Slack, was appointed to draft suitable resolutions, and a purse filled with gold was decided upon as a practical evidence of the love and esteem of all the clergy for their brother.

THE WOMAN'S AUXILIARY.

During the session of the Council, the Woman's Auxiliary held its annual meeting, Mrs. T. G. Richardson presiding. The president made an eloquent address on the subject of Missions, as did also the Rev. C. C. Kramer of New Iberia. The report of Miss Amelia Wharton showed receipts from boxes, \$519.91; cash, \$1,140.22. Miss C. Charles of the Junior Branch reported receipts in cash, \$58.87; from revenue, \$46.90; various sources, \$216.87; Helen Starkey Fund, \$107.99. The Babies' Branch reported receipts, \$31.34.

MISSIONARY PROGRESS

As Reported to the Board of Managers

WINTER TRAVELS OF THE BISHOP OF ALASKA

Greater Needs in China and no Money to Supply Them

CHE receipts from the Sunday School Lenten Offering for the first week after Easter were larger than last year. This year there was received from 407 Sunday Schools, \$8,628.20; being an average of \$21.19 per school. Last year, from 433 Sunday Schools, \$7,469.65 was received; an average of \$17.25 per school, which is very promising since, while the number of schools is less, the average per school is greater. The Assistant Treasurer reported an increase of \$6,083 in the amount of other contributions as compared with the corresponding period last year. The total amount of the appropriations for the present fiscal year is \$818,455.20.

ALASKA.

The Bishop of Alaska had been heard from at Seattle. He had had a fair trip from Circle City to Fairbanks, a distance of 200 miles, during which he crossed four summits. Found his way up and down rivers not on the maps; encountered glacial overflows and says that at times he had desperate work, but got through safely. On February 13th he began a five-hundred mile journey up the Tanana River and across the mountains to the coast. It was a trying journey, for the snow was deep. There was no trail and the mountains were bad. He had to lay by for two days while en route, to rest. It was reported that one of the missionary teachers in Alaska had given \$500, the equivalent of her year's salary, to purchase a building to be known as the St. James' mission chapel and reading room at Tanana. Because of the necessity to ship supplies by the early steamers from St. Michael up the Yukon, the appropriation to Alaska for the fiscal year beginning September 1st, 1904, was made at this meeting in the amount of \$31,200.

PORTO RICO.

The Church of St. John the Baptist, San Juan, Porto Rico, was opened for service on Sunday, March 20th, and in the evening of the Wednesday following a meeting was held in which all Christians of the city were represented. The vestry of the church have voted to add \$200 a year toward their provision for the support of a clergyman, and hope to lessen the expense on the Board annually until the parish becomes self-sustaining. The Bishop and his wife moved into the new residence on March 8th. The former is pressing for more men, and especially those who can minister in Spanish, for carrying on missionary work at other points. He would like to form a sort of associate mission at Ponce, from which Guanica and Aguirre can be reached, as soon as possible. He has now in the field two postulants for Orders. He has appointed a Standing Committee. On the first of May the Bishop expects to go to Cuba to make a visitation.

THE PHILIPPINES.

Bishop Brent reports that the Cathedral house at Manila is under contract to be finished in 150 working days—say about July 1st. The Bishop believes that it will be the handsomest stone building in the city, and perfectly adapted to the climate. The Rev. Irving Spencer was transferred from Iloilo to Zamboanga, which the Bishop believes will prove to be a better base for work among the natives. Mr. Spencer is much pleased with the transfer, he says, as he will come into immediate contact with absolute pagans, will live among them, and learn their language. The Bishop says that he greatly needs a helper immediately and Mr. Spencer begs that help may be sent. He remarks: "The Americans at Zamboanga are themselves erecting a pretty stone church." The Bishop is expecting to have an ordination of three men to the diaconate on Trinity Sunday, Mr. Studley, of our mission, being one of them. The Bishop has taken passage en route to the General Convention for June 23d, but will tarry for a time in Italy. At Bishop Brent's request Mr. James H. T. Mackenzie of Birmingham, Ala., was appointed. He will at first at least assist the Rev. Mr. Clapp at Bontoc. His salary will be paid the first year from the Bishop's "Specials."

CHINA.

The Bishop of Shanghai says that it is very hard upon them that they are getting no new men this year; that all transfers have been made that can be made, and if another missionary becomes incapacitated it means the withdrawing from some work in progress. One portion of the new St. John's College building is to be known as Yen Hall, in memory of the late Rev. Yung Kiung Yen, who was for many years a professor in the college, and the other part is to be known as Alumni Hall. The alumni have undertaken the support of a scholarship in the preparatory department. Under advice of physicians the Rev. J. Lambert Rees has been obliged to resign, which resignation has been accepted, with regret, to take effect upon his sailing with his family to the United States early in June. The Bishop sent an earnest plea for an appropriation of \$3,500 for the building of a missionary residence at Soochow, which is greatly needed, but the Board was sorry to have to inform the Bishop that it is impracticable at the present time to meet his wishes in this respect, from general funds.

The school at Soochow had re-opened on March 2d, just when the letters from the Bishop and the Rev. Mr. Ancell were written. It was full on the first day. They have collected in a year and a quar-

ter from the pupils for tuition enough to pay its way from the beginning. Forty boys are being educated. A remarkable report from St. John's College was submitted, parts of which were read, which showed that at the commencement, thirteen Chinese young men were graduated, eight of whom were Christians and six of whom will remain in the service of the mission; 265 presented themselves for the entrance examinations, of whom 164 were actually examined, from which number fifty were selected, being the largest additional number that they could take into the institution. The necessity for another teacher was so absolute that the Bishop by cable has requested the appointment of Mr. Lewis Stanton Palen, now of New York, as an additional professor; his salary to be paid from the receipts of the College. The Board confirmed the appointment and provided for his outfit and transportation.

A notable incident was the reporting to the Board of an offering for General Missions of \$6.64 gold from the Chinese congregation of St. Paul's Cathedral, Hankow, and \$3.00 gold from the Hsintsi congregation. The Rev. S. H. Littell, in remitting, remarks that the offerings are very large for the contributors and represents a sum many times larger than a corresponding amount in America. Mr. Gilman says that if they can find a suitable teacher they hope to open a Middle School at Hankow as a stepping-stone between their day-schools and the Boone School—to be self-supporting from the start. This will come under his own direction. At Kiukiang, where Mr. Gilman has taken the oversight of the native and foreign work, they have secured a property exactly adapted to their needs and already well arranged for them. The new church in the concession at Hankow was nearly finished and it was hoped that the Easter services would be held in it. It is built of red brick and unplastered on the inside. The Rev. James Jackson writes that, during the three years he has been in charge of the Boone School at Wuchang, there has been expended under his direction on extension and improvements over 17,000 Mexican dollars with only about 3,000 Mexican unpaid and all without any aid from the home Church, beyond the regular appropriation. Just as he was writing, the Secretary of the Chinese Viceroy brought Mrs. Jackson a gift of 500 Mexican dollars sent by the official, in token of appreciation of Mrs. Jackson's services; she having taught daily in his yamen since last September, which it is understood will still further reduce the arrearage spoken of. The examinations of the Boone School had just been held. There were over fifty candidates for admission, and they selected twenty-one, the number they were able to accommodate; making the total number for the new term about 160.

JAPAN.

The Bishops in Japan have set forth special prayers to be used during the War and a number of Christians have asked for copies. Moreover Bishop McKim has offered the use of St. Luke's Hospital to the Government for the sick and wounded of both armies. Their theological students have been ordered out with the reserves. The Rev. Mr. Sugira has been ordered to the front with the headquarters staff as an English interpreter, etc. The Rev. Mr. Ochiai has applied for appointment as an army chaplain. Bishop McKim adds: "It cannot be said that our Christians are not willing to serve their country in the hour of her trial."

Bishop McKim writes that Bishop Schereschewsky's new house, to be erected on plot No. 56 in the Concession, Tokyo, will be exactly adapted to the Bishop's needs and will be the finest house in the mission. It will be remembered that the money for this house was furnished last summer by special contributions from ladies. Bishop McKim is also going forward, with insurance money, to erect a mission residence at Wakamatsu and in providing lots for residences of women workers at Akita and Mito.

In regard to the Perry Memorial Relief Fund, inaugurated by Americans and Japanese in Tokyo on motion of Bishop McKim, as already reported in THE LIVING CHURCH, the Board expressed its satisfaction with the arrangements and its hope that Christians in this country would coöperate. A very interesting statement of the conditions which led to the War between Japan and Russia was received from the Rev. T. S. Tyng, showing the necessity for enlarged appropriation that will ensue because of greater opportunities for work and the relative inability of the Japanese to aid with it as they are most devotedly and self-sacrificingly now contributing toward the expenses of the Government. The Rev. Mr. Chapman also writes of the general devotion to the country among the Japanese; saying that every family is saving and contributing its mite to the War funds.

WEST AFRICA.

From the Bishop of Cape Palmas, etc., the members of the Board were relieved to learn positively that the Rev. Mr. Matthews, concerning whom there had been some anxiety, had returned safely from the Canary Islands, where he had been on vacation made necessary by lack of health, and that he was at Cape Mount and perfectly well at the time of writing. The Bishop of Cape Palmas wrote of the consecration of the new Grace Church, Clay-Ashland, on the St. Paul River, and of the Ordination to the Diaconate of Messrs. E. W. McKrae and M. W. G. Muhlenberg, both Africans, who have been faithful catechists for a long time. At the suggestion of the Bishop the centenary of the organization of the British and Foreign Bible Society was observed throughout Liberia, on March 6th, and one or two offerings have been received from the Africa Mission for the American Bible Society's work.

THE SECOND OF THE CATHEDRAL CHAPELS

Munificent Gift to the New York Cathedral Foundation

DEATH OF GEORGE F. LE JEUNE

Other Church News of New York

The Living Church News Bureau
New York, April 18, 1904:

ANOTHER of the seven chapels which are ultimately to surround the apse of the Cathedral of St. John the Divine is provided for in the gift of Mrs. Edward King through her rector, the Rev. Dr. William M. Grosvenor, of the Church of the Incarnation. Mrs. King gives \$100,000 for a chapel which will be a memorial to her daughter, Mary Leroy King, who died last winter. It will adjoin on the south the Belmont Chapel, which is approaching completion, and is to be known as the Huguenot Chapel. It will be somewhat smaller than the Belmont Chapel, which, at the east end of the apse, is to be the largest of the chapels. The work of construction is to be commenced shortly.

The vestry of Calvary Church has appropriated \$5,000 for the building of a long corridor to connect the parish room at the north of the church and the parish house on Twenty-second Street. The room in question is not a chapel, as has been erroneously stated in some of the daily papers, but has been used for general parish purposes. A physical culture class has met in it, and part of the present appropriation will be used to provide dressing rooms and lockers for its use. The new corridor will make it possible to start a procession in the parish house, as there will be an entrance from it to the church.

The Rev. Dr. S. DeLancey Townsend, rector of All Angels' Church, announced last week that by the gift of a parishioner it would now be possible to proceed with the erection of the new parish house which has been talked of for some months. The new building will be on property now owned by the parish on West Eighteenth Street, and in size and equipment will meet the needs of the parish for many years to come. The present parish house, a brick building on Eighty-first Street, will be torn down on the completion of the new one, and its site utilized for the erection of a chantry, choir building, and mortuary chapel, plans for which have been adopted in general. Just when the last named buildings will be erected depends, it is understood, upon the receipt of funds to meet their cost, but when all are erected, All Angels' parish will have one of the finest and most complete church plants in the city. The parish church has for some time had the reputation of having one of the most beautiful interiors in the city.

Church music has suffered a severe loss in the death of George F. Le Jeune, who has been for almost thirty years organist and choirmaster of St. John's Chapel, Trinity parish, and who is known throughout the country as the composer of some beautiful settings of Church hymns, notably those for "Love Divine" and "Jerusalem, the Golden." Mr. Le Jeune was in his sixty-second year and was a native of England. His parents moved to Canada when he was a young man and it was there that he began to study music. His ability was recognized and he studied under MacFarren, Barnby, and other noted Church musicians. He was organist of St. George's Church, Montreal, and came to the States in 1871 to take a position in the Church of the Incarnation, Hartford, Connecticut. In 1876 he came to St. John's Chapel. He was taken ill three weeks ago and died on Monday of last week in an infirmary on Staten Island. Funeral services were held at St. John's Church, Clifton.

A friend of St. David's parish has loaned to the rector and vestry the use of a house and grounds near Ridgewood, New Jersey, for their summer use for St. David's Fresh Air Home for Children. The children of the parish and vicinity are to be sent to the home in parties of twenty, each party to remain two weeks. St. David's is a parish of colored people, of which the Rev. E. G. Clifton is rector.

By the terms of the will of Martha Jane Hall, who died a few weeks ago at Tarrytown, the City Mission Society is to receive \$5,000 and the Missionary Society for Seamen \$3,000. Bequests are also made to a number of denominational and non-sectarian benevolent institutions.

SIX IS REBELLION against God. We were in Baptism "signed with the sign of the Cross, in token that we should not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil," so that neutrality is treason.—*Selected.*

ELEVEN O'CLOCK.

AND, my dear friends, when I say eleven o'clock, I mean eleven o'clock."

Such was the earnest *addendum* to a church notice given out by a much tried country pastor, and aimed, it was suspected, at a certain front pew, the occupants of which usually came into church about the middle of the second Lesson. There was no reason under the sun why they should not have been in their places at the opening of the service, unless the habit of dawdling may be called a reason. They kept a houseful of servants, and the family carriage was always at the gate long before they were ready to enter it. If the pastor had remonstrated with them personally, they would probably have called his attention to the fact that late as they were, there were sometimes others still later. It seems odd that when poor human nature praises itself it returns thanks for not being as other men are; when it excuses itself it seeks other men's backs as a hiding place.

Now it is safe to say that in nine cases out of ten there is no real excuse for being late at church, and the only reason for it could truthfully be given is the dawdling habit. A good woman, now gone to her reward, has left in print twenty-four reasons why one should go to church on rainy Sundays. It is a thousand pities she did not give those who need it, an equal number of reasons for being in their seats at eleven o'clock on Sunday morning, whether Sunday be rainy or cloudless. These late comers do not realize, perhaps, how their coming in takes the thoughts of earlier comers off of their Prayer Books, as they themselves have so seldom been in time to be disturbed in like fashion; but if they would bring a little thought to bear on the lamentable ease with which the attention of the average thinker may be taken off of devotional matters, they would be forced to admit that in rustling or creaking up the aisle at 11:05, 11:10, 11:15, etc., they are proving themselves to be very poor friends to him who, on the previous Sunday, gave out the notice that the morning service would begin at 11 o'clock. When facing such disturbances, it is just possible that the officiating clergyman may sometimes forget his Prayer Book long enough to recall the poet's expression, "The war of many with one"—he being the one, and the many being the late comers, some breaking in on the Confession, some drowning the sound of his voice in pronouncing the Absolution, some distracting the thoughts of those who are repeating the Creed, some causing those to look up who are kneeling in prayer—and so on to the end.

A clergyman used to tell the story of his preaching on one occasion to a somewhat mixed audience, on the subject of Aaron and Hur holding up the hands of Moses, and of being asked afterwards why he had talked altogether of Aaron and said nothing about the woman.

"What woman?" was the natural query.

"That 'her' you mentioned in your text," replied the critic.

If Moses was not dependent on feminine aid in what he had to do, the spiritual leader of to-day must own how greatly his efforts may be helped or hindered by women. The disturber of worship is only too often one of the sex made, as its admirers say, to be looked at. The fair "her" who comes sweeping into church at any time from five to fifty minutes after it has been announced that the Lord is in His holy temple, does not hold up the hands of the Lord's servant—she rather drags them down.

C. M.

THERE is a rapture in gazing on this wondrous world. There is a joy in contemplating the manifold forms in which the All-Beautiful has concealed His essence—the living garment in which the Invisible has robed His mysterious loveliness. In every aspect of Nature there is joy; whether it be the purity of virgin morning, or the sombre grey of a day of clouds, or the solemn pomp and majesty of night; whether it be the chaste lines of the crystal, or the waving outline of distant hills, tremulously visible through dim vapors; the minute petals of the fringed daisy, or the overhanging form of mysterious forests. It is a pure delight to see. It is true, even literally, that the darkness reveals God. Every morning God draws the curtain of the garish light across His eternity, and we lose the Infinite. We look down on earth instead of up to Heaven, on a narrower and more contracted spectacle—that which is examined by the microscope when the telescope is laid aside—smallness instead of vastness.—*F. W. Robertson.*

HAVE FAITH in God, although you do not see how He is working, and do not perhaps always feel that He is working for your establishment. You are not asked to have faith in your own strength, your own calmness, your own wisdom—you are asked to believe in God; and then you are established for evermore.—*Alexander Raleigh.*

A STUDY OF THE PROBLEM OF DIVORCE.

BY THE REV. C. S. SARGENT,

Rector of St. David's Church, Indianapolis.

ONE feels like making an apology for attempting to write anything more on St. Matthew xix. 9, over which so much labor has been expended. And yet it is admitted that this verse does not harmonize satisfactorily with what is elsewhere plainly the spirit of Christ's teaching on the subject of Marriage. And so the writer may be allowed to offer an explanation of this verse in the way of what seems to him a reasonable interpretation, and although not a new one, yet one that is not recognized by writers on the subject, to-day, as it should be.

There are four passages in the Synoptics giving our Lord's teaching upon the subject of Marriage:

ST. MATTHEW XIX.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made them male and female.

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorce, and to put her away?

8 He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whosoever marrieth her which is put away doth commit adultery.

Of these passages St. Matthew v. 31, 32 and St. Luke xvi. 18 were spoken at another time and under different conditions from the other two.

St. Matthew xix. and St. Mark agree in that they were both spoken in answer to questions asked by the Pharisees, to tempt our Lord. They agree to a certain extent also in substance. They may be, and have been generally supposed to be two accounts of the same incident. Yet this theory requires difficult harmonizing and the admission that neither account is literally correct. If, however, the opposite theory can take both in their present form and interpret them satisfactorily then it would seem to be the more probable of the two. Now, we note that the question proposed to our Lord in the two Gospels is different and the answer corresponds in each case to its own particular question. We can believe therefore that probably different ones of the Pharisees approached Him on more than one occasion, seeking to lead Him into statements on the subject of Divorce that they could use to antagonize the people against Him; and these are accounts of two such interviews.

Now before taking up the study of these passages in detail let me premise three facts.

First: In the Jewish law and practice there seems to have been only one kind of Divorce known, and that granted the privilege to re-marry. The Bill of Divorcement ran thus: "I (N) do release and send away and put aside thee (M) who hast been my wife from time past hitherto, and hereby I do release thee and send thee away and put thee aside that thou mayest have permission and control over thyself to go to be married to another man whom thou desirest, and no man shall hinder thee (in my name) from this day forever."

Second: By adultery was understood not sin against the wife, but against the rights of the husband. Edersheim tells us that in our Lord's time, and we know still later, polygamy was undoubtedly permitted among the Jews, although seldom practised. And among the Romans although a monogamous people, a married man committed adultery only with another man's wife, and then it was not against his own wife, but against the husband of the woman which he had corrupted. The interpretation of adultery as a sin against the wife as well as against the husband is a Christian doctrine, new to the thought of the age previous to Christ, but enunciated by Him to His disciples as recorded in St. Mark. This was, however, spoken by Him "in the house." It was to be the law for His new Kingdom but it would seem that He would not yet pro-

claim it publicly while He still recognized the law of Moses. In that law it is the man who was granted the right to put away his wife, and nothing was said about her rights. She may have been allowed to separate from him in some cases, but certainly not to have divorced him in the same way and for the same causes as the husband could. Hence we can say, that the principle, that whatever is enjoined for the male equally applies to the female relationship, is not applicable to Jewish law. And Deut. xxiv. 1, and St. Matthew xix. 9, do not grant the same liberty to the woman as to the man, but were spoken and meant only in their literal sense not only by Moses but also by our Lord.

Third: We can accept both St. Matthew and St. Mark as being the original form of these passages in those Gospels. The manuscripts show no variation of any importance, except in the case of the one verse, St. Matthew xix. 9. This verse seems from the earliest days to have appeared to the transcrib-

ST. MARK X.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorce, and to put her away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth

ST. MATTHEW V.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorce:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

ST. LUKE XVI.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

ers strange and difficult to understand in connection with the spirit of our Lord's utterances elsewhere on the subject, and so they have made various attempts to harmonize it by additions or changes to the original form. As a result it is impossible to-day to determine what was the original form of this verse. Radically different forms of it run back into the earliest manuscripts, and with equal authority, and the same divergence of form is found in the quotations of this verse by the Fathers clear back into the second century. Watkins (*Holy Matrimony*) has analyzed these variations exhaustively and concludes that the documentary evidence is so divided that no certainty as to the true text is available. The words "except it be for fornication," however, are so generally retained that they are undoubtedly part of the original text. And they are the crux of the difficulty. Watkins suggests a text which was probably the form in the third century, to which the transcribers added, in order to harmonize it. It is this: "Whosoever shall put away his wife, except it be for fornication, causes adultery," and stops there.

Now I have said that probably St. Matthew xix. and St. Mark x. are the records of different conversations, but by considering them together, we can understand each better and more nearly get at the mind of Christ on the subject. We find in them three questions propounded, and the corresponding answers given by our Lord to each one. First: Is it lawful for a man to put away his wife? This is the general question concerning Divorce. Is it lawful? This is recorded in St. Mark x. 2, 10. Second: Is it lawful for a man to put away his wife for every cause? This was one of the legal problems of the day that divided the schools. Shammai held that Deut. xxiv. 1 meant only for the cause of infidelity. Hillel explains the clause "if she find no favor in his eyes," to give the husband the right to divorce the wife "for every cause." If she did not cook the dinner to suit him or if he saw some other one that pleased him better, he could put her away. This question which was propounded to our Lord was not as to the legality of Divorce, but as to the correct interpretation of the Mosaic privilege. This is recorded and the answer given in St. Matthew xix. 3-10. Third: What is the true and full teaching in regard to Marriage? What is Your will for Your disciples and the future Church? This is recorded and answered in St. Mark x. 10-13.

Now let us take our Lord's answers to these questions in order. First: On the general question of Divorce. Is it lawful for a man to put away his wife (St. Mark x. 2-10). That is,

is it in accordance with God's law? Is it lawful? Now it was the Pharisees who asked this question, and there was only one authority they recognized, viz., Moses; and so He answers them by appealing to Moses. "What did Moses command you?" They answered Him in the spirit of the Schools. "Moses suffered to write a bill of divorce and put her away." That was the answer He must have expected. It was Phariseicism pure and simple. They adhered to the letter of the Law but had lost the spirit of it, and He showed them this. "It is true that Moses allowed you to do this; but it was not God's law. It was only a concession to your weakness, because of the hardness of your hearts, Moses wrote this precept. The true spirit of God's law is found in Moses in the account of creation and of the first ideal marriage in Eden" (v. 6-9). And then He adds His solemn warning for those who would tamper with God's manifest purpose. "What therefore God hath joined together let not man put asunder" (v. 9). Nothing is said here about the interpretation of Moses' permission, because it is the general subject of Divorce that is under discussion, not the application of existing laws.

Second: Now we turn to the second question as recorded in St. Matthew xix, 3-10, and we see that this is treated quite differently. The question here is one of the schools, of the interpretation of existing laws, not of their lawfulness as being in accord with God's will. Is it lawful for a man to put away his wife for every cause?

Now here again it was the Pharisees who were asking Him, and there was permission for divorce standing in the Law, Deut. xxiv. 1. And our Lord recognized the law given by Moses as being still in force during His lifetime. "The Scribes and Pharisees set in Moses' seat; all therefore whatsoever they bid you observe, that observe and do." Certainly it was in force for them. And so we see the difficultness of the question. He must admit the law as it stood and yet it was inconsistent with God's purpose. But He was equal to it.

He gives first the true spirit of God's intention as shown in Genesis and He adds to this His warning of the danger to those who tamper with God's laws. They answer Him in the true Pharisaic spirit, "Why did Moses then command to give a writing of Divorcement and to put her away?" And our Lord answers this (v. 8) showing that this can be viewed only as a temporary concession made by Moses because of the hardness of their hearts. And having stated the manifest mind of God on the subject and put Moses' concession in its right light, He proceeds to answer their question. Since these things are so, undoubtedly the strictest interpretation of the Mosaic permission is the nearest to the correct law, and so the only lawful one. "Whosoever putteth away his wife except for the cause of fornication causeth adultery" (v. 9).

Two points are to be noted here:

1. This is an answer made to the Pharisees and an interpretation of their then existing law.

2. He nevertheless stamps this concession of Moses, although then in force, as inconsistent with God's manifest intention. Hence it received no added authority by His interpretation, and we can say it applies only to those to whom it was first given, that is, to those living under the Mosaic dispensation. Thus our Lord recognized the existing law of divorce and interpreted it for those to whom it was given, and yet at the same time He condemned it by showing its moral obliquity as being a concession to weakness, and asserted and maintained the true ideal of the sanctity of Marriage.

Third: "And in the house His disciples asked Him again of the same matter" (St. Mark x. 10-13). We note three points in the answer here:

1. Our Lord teaches the full equality of the woman with the man in the marriage bond. He can commit adultery against her in the same way that she can commit it against him.

2. This was spoken, not to the Pharisees, but to His disciples, and "in the house." It was the opening of His heart to those who were to be the teachers of His future Church. It was the giving of His whole mind so far as we can know it on the subject of Divorce. Hence it is, for all ages, the final expression of His will on that subject.

3. We note the absoluteness of it and the absence of all exceptions. His silence here is certainly as significant as His speech in St. Matthew. And so in our Lord's teaching, for His disciples and His Church, the bond of marriage is absolute and indissoluble by man. This is the only consistent explanation of the words which He had on two occasions solemnly spoken in public: "What therefore God hath joined together, let no man put asunder."

This brings up the question, upon which writers are divided to-day, as to whether the act of unfaithfulness by either party destroys the marriage bond *ipso facto* and so justifies the release of the other party. If this be true, society in our present days would be in a terrible state of uncertainty and depravity. Yet it is argued by many. But it is a theory which owes its adoption to the acceptance of St. Matthew xix, 9, as a general statement by our Lord meant for all men, and then this theory is needed in order to harmonize this seemingly contradictory statement with the spirit of God's purpose as shown in Genesis, and the absoluteness of our Lord's teaching elsewhere in the Gospels. And so interpreting St. Matthew xix, 9, they claim it as a divine sanction for their theory. But if that verse was spoken to the Pharisees and was simply an interpretation of their local law, which He had already pronounced not God's will and only a temporary concession by Moses to the hardness of their hearts, then this verse gives no divine sanction to this theory; nor is that theory needed in order to harmonize our Lord's utterances.

Now let us examine St. Matthew v, 31-32. We have little in the context to help us interpret it. It is not an answer to a question, but was a solemn condemnation of a popular evil of the day. This shows us that our Lord must have spoken on this subject a good many times and confirms our inference that St. Matthew and St. Mark give us accounts of different conversations. Let us note three points.

First: This being part of the Sermon on the Mount is general in its application to all men. But it is addressed to a Jewish audience and is plainly cast in a Jewish mold. It speaks only of the man putting away his wife and mentions the cause for divorce allowed by the Mosaic law. Now Jewish thought about marriage was very different from the Christian thought of the present time. So we cannot interpret this by our ideas of to-day. The true method of appropriation of the passage then is to grasp the principle contained and translate it into modern thought.

Second: Plainly our Lord condemns the giving of Divorce: "It hath been said, whosoever shall put away his wife, let him give her a writing of divorce, but I say unto you," etc. We must remember that it is Jewish Divorce that is here considered; that is, divorce with the privilege to marry again, *divortium a vinculo matrimonii*. The distinction between this and *divortium a mensa et thoro* is a Christian distinction, but a right one, we can see. For our Lord recognizes the right—the duty, we feel—of the husband to put away the unfaithful wife. We can recognize a number of reasons for this—*confusio prolis*, the sharing of sin by condoning it, etc. But back of this we recognize a natural and unreasoned instinct, we may say, to separate from an unfaithful spouse, and our Lord seems to have recognized this and approved of it, and so He includes the clause, "saving for the cause of fornication." He justifies that as a cause for putting away, and to the Jew that meant the privilege to marry again. And therefore He allowed the unfaithful wife to be put away even if she be permitted to marry again. But now what was the status of the unfaithful wife? She had already committed adultery. Everyone would admit that. And now Christ says that anyone else who is divorced and marries another, commits adultery. So we can see the principle enunciated. It is this. Any wife who has carnal connection with another man under any condition, even if divorced, commits adultery, and the man who has connection with a woman who is married to another, commits adultery even if she may have been put away. This is the underlying principle of His teaching, and we can take it out of its Jewish mold and apply it to our Christian mode of thought, and it says to us: The husband or the wife who has carnal connection with another person, under any condition, commits adultery. Therefore Divorce *a vinculo* is not allowed either by God's intention or by Christ's permission.

Third: Yet the unfaithful spouse should be put away, and our Lord recognizes this. To the Jew He restricted this putting away to the one cause of unfaithfulness. With them the putting away carried with it the right to marry again. To have allowed it for any other cause would have abrogated His own teaching. If the law and the social conditions made a separation without the permission to marry again possible in His day, we can believe that there might have been some other causes for separation recognized by Him as justifiable. Certainly we feel it so to-day, and from the permission that He did grant we are justified in assuming that Divorce *a mensa et*

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Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—"The Church of the Apostolic Days.
Part I.

By the Rev. ELMER E. LOFSTROM.

COLLECTION FOR POOR SAINTS. (COMMUNION ALMS.)

FOR THE FOURTH SUNDAY AFTER EASTER.

Catechism: XXII. and XXIII., Outward Part, Inward Grace. Text: Gal. vi. 10. Scripture: II. Cor. viii. 1-13; ix. 1-7.

IN THE first days of the Church, when it was practically confined to Jerusalem, the sense of brotherhood had so opened the hearts of those who had possessions, that the wants of all had been provided (Acts iv. 34). A few years later, however, we find that a famine was felt more at Jerusalem than elsewhere, and the disciples at Antioch, "every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did, and sent it to the elders by the hands of Barnabas and Saul" (Acts xi. 28-30). Apparently from that time on, the baptized disciples or "saints" at Jerusalem were often in real need. At the time of the first Council of the Church (Acts xv.) we know that Peter, James, and John, the "pillars of the Church" at Jerusalem, gave that one charge to their fellow apostle, St. Paul, that as he ministered to the more wealthy Gentiles, he should "remember the poor" (Gal. ii. 10).

We know, moreover, that "times were hard" at Jerusalem at this time, for Agrippa II. resorted to artificial means, such as paving the streets of Jerusalem with white marble, in order to supply work and wages for the needy workmen. And even had there been no general need, we can yet readily believe that the Christian disciples, looked upon with suspicion or hatred as renegades from the national faith, may have found it extremely difficult to find work for the earning of their daily bread. At any rate, we know that they were in great need.

As a result, St. Paul made it a part of his work, as he revisited the Churches he had established, on his "third missionary journey," to gather a collection for the poor "saints" at Jerusalem from many of these Gentile Churches. His plan was not simply to take a single offering, but he sent on word ahead, commanding that week by week as they came together on the Lord's Day to celebrate the sacrament of the Lord's Supper, they should lay by a certain amount according as God had prospered each one (I. Cor. xvi. 2). The Galatians had already carried out that plan, and now the Churches of Macedonia and Achaia were combining in a relief fund (Rom. xv. 25-27) which must have been of considerable magnitude, since St. Paul himself went up with it in person together with those appointed by the Churches (I. Cor. xvi. 3).

The appointed lesson is taken from St. Paul's words in his letter to Corinth, wherein he rehearses the grounds upon which they should give gladly and liberally to this cause. The letter is evidently sent on with Titus and the two "messengers of the Churches" who had the offering in charge.

There are many grounds, some of them fundamental, on which St. Paul urges the Corinthians to give cheerfully, bountifully, and each one claiming a share in this gift of love.

(1) He first of all *urges the example of the Macedonians*, to whom he had told of the willingness of these Corinthians, who for a year or more had been gathering these Communion Alms. And the Philippians and other Macedonians had given even more than St. Paul thought they were able to give. But the secret of their cheerful giving, whereby they urged it upon St. Paul, was found in that "beyond my hope, they gave their very selves to the Lord first, and to me also, by the will of God" (v. 5). Both in Philippi and in Corinth, then, he shows how the other city is a concrete example of what brotherly love and fellowship should be, and so stirs them to emulation. Here in Minnesota, for instance, in like manner, we all feel the inspiration of the generous giving of the poor Indians at Birch Coolie. The Philippians were the poor but willing ones who were constantly ministering to the needs of St. Paul (twice at Thessalonica, once at Rome, we know), and now they insist on a share in this relief fund.

(2) St. Paul also *urges the greatness of Christ's gift for us* (v. 9). This is the great fundamental ground for all Christian giving. If we simply remember that He gave everything,

and, more than that, gave Himself for us, we too must give, and give gladly. If as the motive spring of our gifts we can realize something of the privilege of giving to Him, our gifts will be glorified by their purpose and be true offerings of free will. It is worth noticing that not once does St. Paul use the word *money* in this connection, either here or elsewhere. Giving to Christ through His Body in the world, the end glorifies the gift, whatever it be.

(3) He further asks that *each one have a share in this bounty, because God measures the gifts according to the mind in which they are given* (v. 12). Gifts to God can never be measured by their intrinsic value. The widow's two mites and Mary's alabaster box of very precious ointment were the best gifts commended in the Gospel. A large gift may be worthy and acceptable, but so may a small one.

(4) Another reason for giving generously is the fact that *giving to God is an investment*. Not only here (v. 6) but in the Gospels and elsewhere we are taught that what we give to God will bring us larger returns than any other investments. He who gives up anything for the Master will find "now in this time" that he has gained more *true wealth* than he gave (St. Mark x. 29, 30). It is a "sowing," and if the seed be scanty, so must the reaping be. It will be worth while in this connection to study St. Matt. xxv. 31-46. There the rewards given by the King are based on the ministering or failure to minister to Him in His poor and needy followers.

(5) St. Paul finally urges that their hearty response will *both prove the reality of the fellowship between Jewish and Gentile Christians and will also redound to the glory of God*. This first was a very important matter too, at the time, for the prejudice between the Jew and Gentile had been the growth of centuries and was not easily overcome, even by the grand truth of the Gospel. The decision of the Council had been given, placing them on an equality, but the practical working out of that fact met many obstacles. "Judaizers" went in after St. Paul at many of his mission stations, and the trouble thus stirred up often threatened serious results. The generous recognition of their obligation as brothers to relieve the needs of the Jewish Christians at Jerusalem, could not fail to bind them closer together and to do much toward the breaking down of prejudices. Gratitude will often succeed where argument has failed. And St. Paul felt that the gratitude was not all on one side, either (Rom. xv. 25-27).

A realization, finally, of fellowship, or of true communion as sons of the same Father and therefore as brothers, would then and will now also be a setting forth of God's glory (ix. 11, 12). Whenever and wherever we see men trying to carry out the will of God and making His will their own, there we see reason for rejoicing and thanksgiving to God.

SUNDAY SCHOOL SOUVENIR BOOKS.

BY MARY JOHNSON SHEPPERTON.

SOUVENIR books! The pupils enjoy making these, and they give a fine review. The parents are also proud of such a gift. Tie a few pages of letter paper together with a ribbon, to make the "book." Write questions, leaving space for answers—plenty of space, as children write so large. Ornament the cover by a sacred picture, or fancy lettering. Reward from religious papers, may be used. Add the child's name, the name of the school, and the date. The parents may often be reached by these little books touched by their truths, presented by a little child.

OUR FATHER'S COUNTRY.

I fear that we forget sometimes,
When we are wont to talk of that sweet country, over there
Beyond the river; beyond the deep and silent river;
Where shines the Holy City, gemmed and turret-crowned and fair;

I fear that we forget sometimes,
That on both sides the river, both sides, far away and near,
The country is our Father's: His love, the same, surrounds it,
Folding and blessing all His children, whether there, or here.

JAN FLOWER.

WHAT WE NEED is to stop dallying with sin. We must come to hate the devil and all his works; we must take the Bible more as our fathers took it, and believe it and govern our lives by its precepts; we must believe intensely in Heaven and hell, in sin and salvation, in the fundamental and eternal verities of God, and then preach them and live them.

Above all, we must give ourselves and all we have to God, and wait before Him until we get the cleansing and empowering baptism of the Holy Ghost.—Bishop W. F. Mallieu.

Correspondence

THE WAR IN THE EAST AND ITS BEARING ON CHRISTIAN MISSIONS.

To the Editor of The Living Church:

WILL you permit me to protest against certain melancholy predictions on the part of your foreign correspondent in his letter dated "Paris, March 10, 1904," and printed in your issue of April 2? I refer to his dismal forebodings of awful disaster to Christians of every sort, whether dwelling in China, Korea, or Japan, in case the latter, by some "untoward chance," should triumph, and equally in case "Japan were conquered, which in the end is more than probable."

I have spent some time in Japan, have studied her history and her people with a certain care, and count many Japanese among my best friends. I can assure Mr. Washington, as would anyone who knows the most evident facts in the case, that he need have no fears in the matter, whether Japan wins or not. Christians are quite as safe under any circumstances in Japan as they are in England or the United States, and much safer in point of fact than they are in France or Russia at present.

Your correspondent says: "We must not forget that the Japanese polish is necessarily superficial. It has not existed long enough to be solid. Underneath the surface there must still linger their initial barbarism. In the pride of victory this would appear in its true colors. It would bode no good for Christianity."

Well; considering that the Japanese emerged from barbarism during the seventh century A. D., and were fully and highly civilized when England and Germany and Russia were—if not barbarous, at least somewhat rudimentary in their ideas of civilization—I think that Mr. Washington need not dread the reappearance of barbarous tendencies after this lapse of over a thousand years. One would as soon think of predicting a rerudescence of Anglo-Saxon barbarism in Great Britain in case she were defeated in war, or of having prophesied on the outbreak of the war with Spain, that success or defeat would each have meant "one of the most sanguinary persecutions" of Roman Catholics on the part of the United States, ever recorded in history.

Mr. Washington fears that defeat for Japan would mean "a sudden reaction against the modernized imperialism of the Emperor Moutson-Hito" (Mutsuhito?). This is exactly what would *not* happen; in a way it would be a not unmixed curse if it did, for Japan has suffered from her experiment in parliamentary government as she has suffered from nearly all the elements that go to make up the Western polish Mr. Washington finds necessarily superficial. She was better off socially, economically, industrially, and morally under the old régime than under the new; but there is no turning back, and she must work out her own national salvation on the new lines into which we have forced her. No catastrophe of any imaginable magnitude could drive the Japanese into any "reaction" which would involve the suspicion of disrespect or disloyalty to their sovereign; in this regard they still refuse to learn a lesson from Western civilization.

When your correspondent breathes once more air somewhat less highly charged with prejudice than that of Paris may be (conceivably) at the present moment, he will, I am sure, realize the baseless nature of his apprehensions. Japan is, as he will find some day, quite as "civilized" a country as any on earth; this civilization has lasted unbroken for about twelve centuries, and it has resulted in establishing certain standards of honor, dignity, self-respect, courtesy, and consideration, that in spite of her "superficial polish," still remain sufficiently operative to guarantee the entire safety of such Christians as are fortunate enough to be subject to them.

Personally, I believe from what I have seen, that the much desired victory of Japan would mean an enormous gain for the cause of Christianity. Whether defeat would involve a corresponding loss, I do not presume to say. We must remember, however, that ten years ago, Japan victorious, was deliberately robbed of the first fruits of her valor by an alliance of three Christian nations, who, counting together 220,000,000 of popula-

tion against Japan's 45,000,000, in defiance of every principal of Christian (and diplomatic) morals, dared to subject her to the utmost humiliation in order to further their own unscrupulous ends. I am not aware that this fact worked to the prejudice of Christian missions, though it is hard to see how such a result could have been avoided. If it did not; then I doubt if defeat at the hands of one of the exalted trio would have a different result.

Japan has evidently grasped the truth that the religion and the policies of Western nations have nothing in common, a state of things very foreign to her own experience during her thousand years of enlightened civilization.

As a Catholic, I devoutly believe that the conversion of Japan will occur when and how God so wills it. I cannot believe that the victory or the defeat of this glorious and heroic nation in the most momentous contest the world has ever known since the Napoleonic wars, will have the slightest bearing thereon, but I do know perfectly well that individual Christians are as safe in Japan, whether she goes down in glorious defeat or rises in no more glorious victory, as they would be in any one of the orderly states of the American Union.

RALPH ADAMS CRAM.

CHRISTIANITY NOT ON THE DECLINE.

To the Editor of The Living Church:

CHE statement of M. Sabatier to the effect that the days of every religion of authority are numbered, has called forth a letter from Mr. Goldwin Smith, published in the New York *Sun*, which gives the impression that the distinguished ex-Professor of Oxford is of the same opinion, and there are, from time to time, editorials published in the *Sun* which seem to imply that there is a manifest decline of religion among people professing the Christian Faith.

Mr. Goldwin Smith's recollection of things antedates mine by fifteen years. When he was seated with honor in the chair of the Regius Professor of Modern History at Oxford, I was ordained deacon in the ministry of the Church of England, in July 1864. In looking back these forty years, I come to the very opposite conclusion of that reached by Mr. Smith. As a young man in the sixties, I took a very active interest in everything affecting Church attendance, and I find that forty years ago, St. Paul's Cathedral, Westminster Abbey, and other great centres of Church life were thinly attended; now they are crowded with attentive congregations. Forty years ago I am told, the condition of things in Trinity Church, New York, was pitiable. Now, under its distinguished rector, it is a centre of religious life. Mr. Smith implies that during the last fifty years the clergy have exercised but little influence in the direction of dogmatic teaching. My observation leads me to the very opposite conclusion. I have seen, during my ministry of forty years, a revival of Church teaching which seems to me marvellous. The sacramental teaching of our Church as expressed in our Baptismal office and in that of our Holy Communion service has completely supplanted the teachings of Wesley and Whitfield. In eschatology, the Anglican Church is returning to primitive teaching. Forty years ago, higher criticism, then in its infancy, threatened the annihilation of the old English Bible. Now the old English Bible is still a classic of the English tongue. We are not fighting over dogmas in these days, and the thousands of people who filled our churches to the very doors on Easter, accept the dogma of the Resurrection as the basis of spiritual life, and leave the discussion of its evidences to the theologian. To anyone like Mr. Smith, studying these questions in retirement, these facts are not evident. But studying them on three continents, as I have done, I find the growth of Christianity, and especially of the Anglican phase of it, something marvellous. The statement of M. Sabatier to the effect that the days of every religion of authority are numbered, is altogether at variance with facts.

I take up the first edition of Bishop Butler's *Analogy of Religion*, and I read these words in the preface prefixed to the first edition by the learned author, in May 1736. He says: "It is come, I know not how, to be taken for granted by many persons, that Christianity is not so much a subject of enquiry, but is now at length discovered to be fictitious. And accordingly they treat it as if in the present age, this were an agreed point among all people of discernment, and nothing remains but to set it up as a principal subject of mirth and ridicule, as it were by way of reprisal, for its having so long interrupted the pleasures of the world." If the ex-Professor of Modern History had lived in Bishop Butler's day he would have prophesied that

by the year 1904 our churches would be empty, our clergy absolutely discredited, and Christianity no longer regarded as a missionary faith. Mr. Smith asserts that a large section of the educated classes of England has ceased to believe or pretend to believe in the doctrines of the Church of England. Will he kindly, as a student of history, mention any time when they did believe? Has he never learned that from the very days of the Apostles the Christian preacher has always reiterated the inspired statement, that "not many wise men after the flesh, not many mighty, not many noble, are called"? It is here that the modern critic of religious questions always errs. He will not see, he cannot see, that Christianity is intended to be the faith of the few and not of the many. In modern times many of the leaders of Church thought have endeavored to throw down the barriers of the Church, and make the Church and the world one. This is contrary to the philosophic principles of Christianity laid down by the Divine Master Himself. And it is the boast of the Church that Athanasius in the fourth century held the truth against the whole world, just as Bishop Butler did in the middle of the eighteenth century. Has the ex-Regius Professor of History so far forgotten the Evangelical teachings of his youth as not to realize that it is still the teaching of the Church, that "the natural man receiveth not the things of the spirit"?

During a ministry of forty years I have had rare opportunities of studying the conditions of the Anglican Church, and it is my honest conviction that at no period in her history has she been so strong as she is at the present time. Almost without exception the Bishops of the Anglican communion, whether in England, America, or in India, are men of earnestness and faith. The income of the missionary societies of the Church has doubled during these forty years. During the last forty years there have been more converts added to the Church from heathenism than there were in the first forty years of early Christianity. In these days the Church is an influence for good in every community. She has influenced Puritan thought to such an extent that not only do we find crosses on Methodist chapels, but liturgies are said in Presbyterian congregations. The Anglican faith has so permeated Puritan thought that it has almost compelled Presbyterians to abandon the Assembly's Catechism. The mere fact that there are discussions in the Church of England at home, is of little consequence. I was ordained by Bishop Tait of London, who, on one occasion, ordered every clergyman present at an ordination to remove his colored stole. In 1864, preaching in a surplice would have emptied almost any church, and such beautiful and ornate services as were held on Easter day would have been pronounced rank Romanism. Let me beg the gifted ex-Regius Professor of History to study this question in the light of history, and I feel convinced that he will come to the conclusion which has been forced upon my mind, that never in the whole history of the Church was there such a hopeful outlook as there is at the present time. Let us remember that we live at a time, in the Church, when we have a Bishop Ingram of London, a Bishop Gore of Worcester, a Bishop Copleston of Calcutta, and a Bishop Doane of Albany as recognized leaders of Christian thought and action according to the true standard of the Book of Common Prayer. Men valiant for the faith.

Critics like Mr. Smith must not jump at conclusions. A few weeks ago the secular press drew attention to the fact that the Bishop of Peterborough, Dr. Carr Glyn, had no candidates for ordination. An explanation of this is found in the singularly small incomes which are available in the Church of England for the average clergyman. But there is no decline of faith. When I was in Manchester, in the year 1863, the Young Men's Christian Association only numbered 30 members, and it must be within the recollection of Mr. Goldwin Smith that the Y. M. C. A.'s were first established. How little did Low Churchmen dream that a time would come when laymen would be organized in a St. Andrew's Brotherhood, and that the Evangelical preachers of the stamp of Hugh McNeil, Hugh Stowell, and John Ryle, would give place to a Knox Little, Canon Body, Bishop Gore, and Bishop Ingram, who actually preach "Baptismal Regeneration," a doctrine which drove Bishop Cummins, and others, out of the Church, within the recollection of most of us? Forty years ago, great preachers in the Church, like Dr. Tyng, Dr. Richard Newton, and Dr. Anthon, were with us under protest. Now our great preachers are Churchmen by conviction. The fact is, the relative strength of the Church can only be judged by standards of comparison, and I take the year 1864, and compare it with that of 1904,

and I find there is an advance in Christianity in every direction, and that our Anglican system of dogmatic belief is far in advance of what it was forty years ago.

Easter Monday.

THOMAS P. HUGHES.

P. S.—Since writing the above I have read the statement of Canon Body of Durham, England, to the effect that there is a great falling off in everything affecting the Church, as compared with the condition of things in the '70's. I really do not think so. Canon Body is comparing the present with the Ritualistic revival of the '70's. But if he will take the whole Church he will find there are evidences of increased life in every section of it. An American Presbyterian minister just returned from England was immensely struck with what he called "the spiritual life of the Church of England."

T. P. H.

PRAYERS FOR UNITY.

To the Editor of *The Living Church*:

IN VIEW of the earnest efforts at this time among the denominations to heal their varied divisions, would it not be well for our Bishops to authorize or set forth prayers for their guidance aright? The use of the conciliar prayer, whether in its entirety or in a modified form can be decided, as otherwise there might be some doubt as to whether the words "the Council of thy Church" would apply in this connection. An office might be suggested as follows: Our Father, prayer for Unity, Psalm *Laetatus sum*, selections from Ephes. iv. and St. John xvii., Hymns 492, 230, etc. As the whole question of union is specially the province of the Bishops, they will no doubt take whatever action they deem best. As Churchmen we must sink individualism and private judgment and lean upon authority in this as in all things.

T. A. WATERMAN.

THE APOSTOLATE OF SS. PAUL AND BARNABAS.

To the Editor of *The Living Church*:

TN TRYING to determine the proper interpretation of Acts xiii. 1-3, should not St. Luke's later reference to it be allowed to decide? He says plainly that when "the work" was done they returned "to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled". (*ἐπλήρωσαν*) (Acts xiv. 26). The use of the factitive aorist shows that "the work" was done.

ELMER E. LOFSTROM.

Wabasha, Minn., April 15, 1904.

THE CHURCH AND THE SCANDINAVIANS.

To the Editor of *The Living Church*:

LIVING for the past eight years in a section of the Northwest thickly settled with people of Scandinavian birth and origin, and having many Scandinavian churches and congregations, I have been observing with a good deal of concern that the elders and pastors of these, in their vain attempts to keep the children of the newer generation from straying into other folds, are everywhere adopting the surest means either to disgust them with the doctrines of religion altogether, or to land them in the bosoms of those religious bodies which in doctrine and worship forms are at the utmost remove from the types of their own loved traditions. As for instance, in their celebrations in more recent years of the high Christian festivals. As I have been given to observe them, it has seemed to me that so far as any influence for teaching the growing generation their sacramental relationships, whether to the historical fact of the Incarnation of God in Jesus Christ, or to the extension of the same through obedience to His express commands regarding the remembrance of Himself, their church buildings might just as well have been devoid of the appliances for worship after the manner of their traditions altogether, and turned into mere auditoriums where people gather to see and hear "programme" performances, with the privilege of gossip and comments between the presentations.

A more hopeless feature in the premises, however, as it seems to me, than the tendency on the part of our Scandinavian brethren thus to substitute the social for the worshipful uses of their houses of God, is the narrowness and bigotry I have observed on the part of many of their ministers—indeed, all of them whom I have met—who, in their fond conceit that the forms and doctrines of religion that they have brought with them, from their comparatively limited section of the Old World are ultimately to prevail throughout the whole of the New, not

only busily preach against all such not their own, but manifest a special hostility to those of the Episcopal Church: as though the Episcopal Church, having customs and traditions, as well as doctrines, nearer like to their own than those of the other bodies, was to be regarded in the light of a special rival, on this very account. In illustration: About a year ago, having the consent of the parents, I had gathered up some twenty Norwegian children into a Sunday School, but only two months later to have them all withdrawn on the representation of the parents that the "minister" (as they always call him) has especially forbidden them to permit their children's continuance upon an Episcopal Sunday School, the ground being that in the likeness between the doctrines of their Church and ours, we were the body most dangerous of any to their interests of growth and ultimate triumph as the Church of America.

Now, what can be done to remedy this condition of affairs? Can anything be done? If only enough could be done to convince our Scandinavian brethren that our motive in seeking to gather up such of their children as were lapsing from their own faith forms into the Episcopal Church, was not predatory, but looking rather to an ultimate consolidation of interests in behalf of preserving the things of a sacramental worship—as dear to them as to us—it strikes me it would be a long step in the right direction. More than this. Considering the numbers that would be thus brought together, working intelligently in behalf of the Christian unity, of which so much is being said these days, its benefits in that direction would be sure to be a thousand-fold more than have yet resulted, or are likely to result for years to come, from our useless coquettings with bodies that are wholly out of sympathy with our ideas as to what the highest expression of worship toward Almighty God really consists of.

But how to reach it? The question still remains.

W. H. KNOWLTON.

A STUDY OF THE PROBLEM OF DIVORCE.

[Continued from Page 863.]

Thoro is permissible under certain conditions in the Christian dispensation.

Now in conclusion, let me note these points:

First: This interpretation of the passages in the Gospels upon the subject of marriage is the historical one. It is an attempt to interpret them in the light of the conditions under which they were given and to mark them as steps in the evolution of our understanding of God's intention regarding that estate. It enables us to interpret these passages simply and in the form in which they have come down to us. When there is no necessity for doubting that the words reported were literally spoken by our Lord, we are certainly justified in adopting that interpretation of them which will accord with their literal import. It enables us to harmonize our Lord's words on this important subject and shows them consistent throughout.

Second: If this interpretation of St. Matthew xix. 9 is the correct one, there is no Scriptural grounds for Divorce with the permission to marry again in the Christian Dispensation.

Third: Our Lord establishes for all ages the true status of Divorce. For the hardness of man's heart it may be necessary to-day, as in our Lord's time. But it must always be foreign to God's intention. The Christian who sets out to live by Christ's teaching can find no justification for marrying again in his own case; and the Church, which is Christ's representative, cannot look upon it differently from what He Himself did.

THERE are some persons who, without the special excuse of but little leisure, go so far as to say that the Bible is the only book that Christians ought to study, other books involving but a waste of time. It may be sufficient to reply, that to impose this as a duty on all men alike is certainly to go beyond the letter of Scripture itself; that it is hardly consistent with the reasonable and justifiable cultivation of the various mental gifts and faculties with which God has endowed us, meaning us to use them, and that we are not particularly encouraged to it by any special largeness of mental vision or Christian charity in the few individuals who observe this rule themselves. It does not, however, follow, because the Bible is not the only book for Christians to study, that they might not study it much more than they do, and with much more pains, and diligence, and prayer. When we open our Bibles, quite as much as when we fall on our knees, we place ourselves in God's immediate presence; and we should read His Word both in the sense of listening to His Voice and with the object of discovering His Will. One hour's devotional study of Scripture will often do more than a dozen sermons, to stir up in our hearts the love of God.—*Bishop Thorold.*

DISCONNECTED THOUGHTS.

BY CYRUS MENDENHALL.

WHILE it is true that work bends our backs or fogs our brain, nevertheless it is a blessing. Work freed from worry and engaged in, according to one's powers, will not injure, but rather develops and strengthens.

That which is worth anything requires labor. Our attainments intellectually or spiritually, come by work. No man escapes—none ought to desire to avoid it.

A view of religion which ignores work, or puts some emotion or belief in the place of work, is fatally deficient.

Jesus was a worker, and, nearing the end of life, could say: "I have finished the work they gavest Me to do."

Our highest ambition should be to be able to say the same, whether our toil be ditch-digging or soul-saving. If it is something the world needs, and you are doing your best, reward is sure. I believe in the sanctity of labor.

Perhaps we should not be too arbitrary as we label this "respectable," and that "common," one sacred and another employment secular. Such distinctions are artificial. The true question is one of usefulness, manliness, and efficiency.

Says Ruskin: "Unless we perform divine service in every willing act of life, we never perform it at all."

I am glad that in the daily papers, in magazines and reviews, on platform and in pulpit, labor is receiving so much thought. There are wrongs to correct, conditions to make better, and many practical, needful problems to solve.

The toil may be humble and dreary and commonplace, but faithfulness will gild it with grandeur.

God's Spirit is given, not alone to those who have attracted the world's attention, not alone to prophets, psalm singers, and priests, but to toilers in other realms. These also may be helped and blessed. Of a workman in ancient days it is written: "I have filled him with the Spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, in gold and silver and in brass."

Work diligently, hopefully, faithfully. Somewhere we are needed, and it counts.

"Thy voice's praise seemed weak—it dropped;
Creation's chorus stopped!"

Agitation has its place. There is life in it. Stagnation stands for death. Remedial power was found in the pool of troubled waters. Even an agitation apparently more destructive than constructive results in good. Terrible disasters on sea or land, arouse from false security and ultimately give life-saving measures and better safeguards.

Life is a system of checks and balances, of rest and unrest, quietude and noise. "The sun also ariseth and the sun goeth down the wind goeth toward the south, and turneth about unto the north; it whirleth about continually all the rivers run into the sea, yet the sea is not full; unto the places from whence the rivers come thither they return again."

The Angel of Agitation works vigorously and constantly. Traces of upheaval, disaster, and commotion are followed by better conditions. Thus rocks become fertile, forests form into coal, and earth becomes a beautiful habitation for men.

The mental world is not unlike the material. The best we have politically, or in religion and ethics, has come by "troubled waters." Patriots, saints, reformers, healers, and helpers, were such as turned the world upside down by their agitations. This is better than indifference and complacency.

In stagnation there is no remedial power, no vitality.

ALL EXTREME sensitiveness, fastidiousness, suspicion, readiness to take offence, and tenacity of what we think our due, come from self-love; as does the unworthy secret gratification we sometimes feel when another is humbled or mortified; the cold indifference, the harshness of our criticism, the unfairness and hastiness of our judgments, our bitterness toward those we dislike, and many other faults which must more or less rise up before most men's conscience, when they question it sincerely as to how far they do indeed love their neighbors as Christ has loved them. He will root out all dislikes and aversions, all readiness to take offence, all resentments, all bitterness, from the heart which is given up to His guidance. He will infuse His own tender love for man into His servant's mind, and teach him to "love his brother as Christ has loved him."—Selected.

Nobody has any trouble about living a beautiful Christian life who tries to do it one day at a time.—Selected.

THE POSITION OF THE LAITY IN THE CHURCH.

REV. WILLIAM PRALL, D.D.

I.

To understand the position, and the corresponding rights and responsibilities, of the laity in the early Church, unless we examine the records of the past, and particularly of the first centuries of the history of the Christian Church, in what was their position in apostolic and primitive times.

The New Testament writings furnish us with the data which to base our judgment of their place in the Apostolic Church. We read in the first chapter of the book of The Acts (vii. 52) "In those days Peter stood up in the midst of the disciples and said (the number of the names together were a hundred and twenty), Men and brethren, the scripture must needs have been fulfilled which the Holy Ghost spake before concerning Judas," and now must another be ordained to the ministry from which he fell. And the brethren gave their lots, and took part in the election of Judas' successor, and the lot fell upon Matthias, and he was numbered with the eleven apostles. And, again, we see when the Church had spread, and there was a murmuring among the Hellenistic and other Jews, because of which the diaconate was instituted, the whole multitude chose the first seven deacons and set them before the apostles (Acts vi. 5). Likewise, further on, when the Gentiles were crowding into the Church, and the Jews sought to make them conform to their peculiar customs, and a council was held at Jerusalem, consisting of the apostles and elders, who disputed with one another, and who decided the questions propounded in the assembly of the brethren of the whole Church, the apostles and elders and brethren joined in the conciliar letters, written after the decision (Acts xv. 22, 23, 25).

When we examine the Epistles, especially those of St. Paul, we observe that he always associated those who were with him in his communications to the various Churches, and in that written to the Churches of Galatia he writes not only in his own, but in the names of all the brethren who were living near him (Gal. i. 2). And we perceive, also, in the case of the man who was guilty of a dreadful sin in the Corinthian Church, that the apostle joins the laity with him in a judgment of condemnation, "ye being gathered together" (I. Cor. v. 4). Likewise also, later on, he associates the laity in his forgiveness: "To whom ye forgive anything," he says, "I forgive also" (II. Cor. ii. 10).

We should conclude, from these references, that the laity were an integral, as well as necessary, part of the Church, and were associated ever with the actions of those who acted for it, in the election of officers, in councils for determining doctrine, in measures of discipline, in greetings and commendations. The consciousness of their being "an elect race, a royal priesthood, an holy nation" (I. Peter ii. 9), was distinct and strong among them, and animated all the faithful. Yet, of course, there was a marked difference between those who were officers and those who were not, in the Church. The apostles and elders and deacons, in the order named, possessed the powers of government. It was they who administered the things which belonged to the economy of the Church. It was upon them that devolved, in the first instance, the preaching of the Gospel and the ministry of the Word. If, at the beginning, they were not regarded as possessing distinct orders, which separated them from their brethren, they were yet regarded as possessing distinct ranks in the common order of Christians. We see this immediately when Matthias is said, after his election, to be "numbered with the eleven apostles."

As regards what may be called religious, rather than ecclesiastical functions, in the Church, a judgment is not so easily formed. It is evident, however, that the whole body of the Church, i.e., both the officers and they who were not, participated in the especial gifts of the Holy Spirit, as we discover when we read St. Paul's dissertation upon the same (I. Cor. xii. 1-15). And that there was another division in the Church, besides that which existed between those who held and those who did not hold office, we perceive when we read St. Paul's declaration: "Now ye are the body of Christ and severally members thereof. And God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, government, divers kinds of tongues" (ib. 28, 29).

As we might imagine, these divisions, made by diversity of gifts, passed away with the withdrawal of the especial gifts of the Spirit to the several members of the Church; though they

were longer recognized than is generally understood, as we learn when we examine the documentary history of the early Church. In the *Teaching of the Twelve Apostles*, for instance, there is a chapter (xi.) concerning teachers, apostles, and prophets, and precise rules are given by which the false, and the true, are to be determined and known. On the other hand, we note, in the same *Teaching*, that the injunction is made: "Appoint, therefore, for yourselves Bishops and Deacons worthy of the Lord for they also render to you the service of prophets and teachers" (chap. xv.). That the whole body of the Apostolic Church participated as actors, or as agents, in the especial religious acts or functions called the sacraments of the Church, we cannot believe. It is true that the late Dr. Hatch (*Organization of The Early Christian Church*, lect. v., p. 117) inclines to this view, but the very citations that he gives, it seems to me, make against, and not for, his premises. They show that Baptism by the laity was administered only sporadically; and it is well known that later on St. Cyprian, who upheld the rights and privileges of the laity more than any other of the fathers, protested against the sanction that the Roman Church gave unto the practice of lay Baptism. Nor are Dr. Hatch's citations and arguments in any way convincing that the laity had a right to celebrate the Eucharist. "The only explicit evidence," he says, "is that of the Ignatian Epistles" (ib. p. 118). And then he goes on to say that "the practice is reproved," but because "the reproof is gentle" he draws the illogical conclusion that "the celebration of the Eucharist, without the presence of a Church officer, was not of itself invalid."

Where Dr. Hatch is on surer ground, is where he considers the rights and duties of the laity in reference to the function of teaching and preaching. That "liberty of prophesying" prevailed in the Apostolic Church is clearly seen from distinct passages that can be cited from the New Testament writings, as e.g., Acts viii. 4, xi. 19, 20, wherein we are told that when the Church was scattered abroad, upon the first persecution, they all went everywhere preaching the word. And we see this "liberty of prophesying" also deduced from the language of St. Paul, and the second manner of the division of the members of the early Church, above referred to (I. Cor. xii. 1-15).

It is to be noted, in this connection, that the late Bishop of Durham, the learned Dr. Westcott, in an address recently made to the Lay Workers of his Diocese, cites the great prophecy of Joel (ii. 28) in reference to the pouring out of the Spirit upon all flesh (which prophecy St. Peter cited in his first preaching of the Gospel, Acts ii. 17), as applicable equally to the laity and the clergy (*Lessons from Work*, p. 232). Let me here give the words of this most excellent scholar and Bishop.

"The gift of Pentecost was, as we see, in accordance with the old prophecy, a common gift, a gift for all the congregation. It was the endowment of a body representative of all believers, and answering to the new life by which all men were quickened. In this form the gift of the Spirit was not for the Apostles alone, or for any one class, but for all who had embraced the message of the Resurrection."

And again, further on, he says:

"This gift of Pentecost, this common, social gift of the Spirit, was not for one time only, but for all time. It is our inheritance as Christians; and we need at present to remember that it is the inheritance of all, to be administered by all" (ib. pp. 435-436).

And this deduction of Bishop Westcott, we find to be in line, and in accordance, with the facts of the recognition of the ministry of the laity in the early Church, as Dr. Hatch has pointed out (*The Organization of the Early Church*, p. 116). "One of the most interesting monuments of the second century consists of a sermon or homily which was preached, probably by a layman, at Rome." And in *The Teaching of the Twelve Apostles* (chap. xi.) we read: "Whosoever, therefore, cometh and teacheth you all these things that have been said before [concerning the way of life and the way of death] receive him." And in this connection we should see and read further Dr. Hatch's learned note to the passage, in the text above cited. He draws attention to the fact that, even when the ecclesiastical régime was the strictest, monks, who might be laymen, could, and did, preach.

It is a curious outcome of the liberty claimed and acquired by the Protestant denominations, that the great majority of Christian laymen, who should be preaching the gospel of salvation, not only by an open avowal of Christian motives and faith, but by privately and publicly proclaiming the Word, should be silent. Only in the Salvation Army and in the Methodist Episcopal church is the voice of the laity heard and

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the great prophecy of Joel fulfilled, in a measure correspondent to the wonderful outpouring of the Spirit at Pentecost.

But how about discipline and the share of the laity in the government of the early Church? We have seen that St. Paul associated the laity with him in the disciplinary measures he was forced to take in the Church at Corinth. And this seems to have continued to be the polity of the Church, at least until, and including, the time of St. Cyprian, as the epistles of St. Clement and St. Polycarp show.

Though the distinction between the laity and the clergy was only slowly marked, owing undoubtedly to the fact that the early Church was a small body, a household as it were, of chosen and elect men and women; yet gradually the line of divergence became more sharply defined. To the clergy belong, as of right, the offices of the priesthood, and the laity is forbidden to perform any of them, under the penalty and punishment that came to men uncalled "in the gainsaying of Core." As, for instance, they are forbidden to sacrifice, to baptize, to lay on hands, to pronounce the blessing, whether the smaller or the greater; for "no man taketh this honour to himself but he that is called of God" (*Constitutions of the Holy Apostles*, Book III., Sec. I., X.). On the other hand in Book VIII., Sec. II., IV., it is charged by the Twelve and St. Paul and others associated with them: "that a Bishop to be ordained is to be, as we have already, all of us, appointed, unblameable in all things, a select person, chosen by the whole people, who when he is named and approved, let the people assemble, with the presbytery and Bishops that are present, on the Lord's day, and let them give their consent. And let the principal of the Bishops ask the presbytery and the people whether this be the person whom they desire for their ruler."

And this we see was the practice of St. Cyprian, who, as Bishop Westcott says, "did more perhaps than any other man to fix the lines of ecclesiastical organization" (*Lessons from Work*, p. 43). In epistle lxvii. of the great Bishop of Carthage, addressed "To the clergy and people abiding in Spain," we read:

"For which reason you must diligently observe and keep the practice delivered from divine traditions and apostolic observance, which is also maintained among us, and almost throughout all the provinces; that for the proper celebration of ordinations all the neighboring Bishops of the same province should assemble with the people for which a prelate is ordained. And the Bishop should be chosen in the presence of the people, who have most fully known the life of each one, and have looked into the doings of each one as respects his habitual conduct" (*Ante-Nicene Fathers*, p. 371).

In his epistle to the people (XI., Sec. 1) the same great Bishop, writing in reference to a common grief over the downfall of the brethren who have recently lapsed under persecution, calls attention to the words of the scripture that "whether one member suffers all the members suffer with it," and then goes on to say that "when, as soon as peace is given to us all by the Lord, we shall begin to return to the Church, then the wishes of each one shall be looked into in your presence, and with your judgment" (*ib.* p. 292). And then further (in Sec. 3) he says:

"Let them look for my return, that when by God's mercy I come to you, I, with many of my co-Bishops, being called together, according to the Lord's discipline, and in the presence of the confessors, and with your opinion also, may be able to examine the letters and wishes of the blessed martyrs."

Herein he lays down for the guidance of the Church as a divine constitution, the principle exemplified in the Book of Acts, that the laity shall participate in the synods of the Church and have a part in its discipline, even as they have had in the past. It was undoubtedly the purpose of St. Cyprian to consult the laity, not simply in regard to the administration of principles in individual and exceptional cases, but also in the elucidation and enunciation of such principles.

"It was the Christian *plebes* which to every individual Bishop was the fountain of his honor. It was they who by the aspiration of God addressed to him the call to enter on the inheritance of that priesthood and the dispensation of that grace. On them rested, also, the responsibility and duty of withdrawing from him and his administrations if he were a sinner" (*Lessons from Work*, p. 431, cited from Archbishop Benson's *Cyprian*).

"At the same time," says Bishop Westcott (*ib.* p. 432) "there was no confusion of functions." Powers which existed potentially in all believers were concentrated in definite officers for the services of the body. None the less, the consent of the laity to the teaching of the appointed ministers was the exercise of a spiritual judgment. And, again, he draws attention to the great and significant fact that, "we owe to the judgment of the

whole Church, how first expressed we cannot tell, and not to Councils, the Apostolic and Nicene Creeds as they stand in our Prayer Book and the Canon of Scripture" (*ib.* p. 432).

It is not necessary to show how the clergy gradually became a distinct and separate class. The root of the separation reaches far back into the Hebrew law, and history on the one hand, *i.e.*, to the priesthood of the family of Aaron, and the setting apart of the tribe of Levi for the services of the tabernacle and temple, and, on the other, to the recognition and high standing of the distinctively priestly families among the many nations of the Gentiles. It is evident, also, that our Lord chose and set apart certain men to be the rulers in His household, the Church, and the guides and teachers of the multitudes of disciples, who should eventually be gathered in. We perceive, also, that although all the followers of Christ were considered to be the members of His body, yet that some were promoted to higher honor than others. We do not wonder that they who were so promoted were gradually regarded as being of a superior and distinct class of Churchmen and Christians. The pastoral epistles give us clear ideas how the Bishops, elders, and deacons should conduct themselves in the Church, and consequently how they should be regarded. We are not surprised therefore that they should be enumerated again and again in the Apostolic Canons, and that a sacerdotal list should gradually have been formed in every Church, consisting of the Bishop, presbyters, and deacons, and of all the other officers of the Church engaged in its sacred service. Canon VIII. (Apos.) reads: "If any Bishop, presbyter, or deacon, or anyone on the Sacerdotal List, shall not participate, when the Oblation is made, he shall tell the cause."

The Sacerdotal List comprised not only the priesthood, *i.e.*, the Bishops, presbyters, and deacons, and the minor clergy, the sub-deacons, acolythists, exorcists, readers, doorkeepers, singers, and the *Copiatæ* or *Fossarii* and, perhaps, the deaconesses, but also the clerical officers and the officers who might be either clergy or laymen, and the ascetics (Fulton, *Index Canonum*, p. 34).

[CONCLUDED NEXT WEEK.]

THE WIFE'S PROMISE TO "OBEY" HER HUSBAND.

By THE BISHOP OF VERMONT.

THE following was written in a letter a year ago by the Bishop, to a person who felt a scruple about making the promise to "obey" in the Marriage Service:

"(1) Obedience is always limited. No authority can oblige us to do what is wrong, or to act against our conscience after due consideration. All authority in Family or State or Church is representative, a shadow of the authority of Almighty God. All obedience is rendered to Him speaking to us through this or that channel. Therefore in case of some lower authority bidding us do what is contrary to His command, we are to disobey the lower, because we must obey the higher and supreme authority. The lower has really stepped aside and ceased to be representative, and our obedience goes straight on to God. This limitation is constantly recognized in the New Testament, when we are told to obey those who are over us 'in the Lord.' They are over us, and are to rule, in the Lord; and we are to obey in the Lord. (Eph. vi. 1-9.)

"(2) On the other hand there must be always and everywhere in organized society authority and obedience. There must be a submitting of ourselves one to another in different spheres. In Church and State and Family this must be so, as in business. Responsibility must run up into a head, however many checks and balances there may be. So in the family parents are over the children. To a large extent they exercise a joint rule, exerting influence generally in different ways and at different stages. But there, after mutual counsel and so on, one of the two parents must take the final responsibility. This final responsibility, chief—but by no means arbitrary or absolute—authority, belongs in the family to the husband and father. Only in the recognition of this can there be assured harmony. While the sexes are equal, there must be subordination. This is the teaching throughout of the New Testament. I need only refer to a few passages: I. Cor. xi. 3, 8, 9, 11, 12; Eph. v. 22-33; I. Pet. iii. 1-7.

"There is nothing lowering or degrading in such subjection. On the contrary it is the pledge of real union (as with the various faculties of one's own complex being), and it has its mutual obligations. If the wife is to love, honor, and obey, the husband is to love, honor, and comfort—all according to God's

The Living Church.

holy ordinance. The sexes have their differences; the strong arm is to protect, as the nimble finger is to minister in delicate ways: and these physical differences are samples or symbols of deeper distinctions in the distribution of gifts for the common good. 'To maintain that men and women are only physiologically different is to run one's head against the brick wall of fact and science, no less than against St. Paul's and St. Peter's principles.' (See Gore on the Ephesians, p. 223.)

"You will notice in St. Paul's treatment of the subordination of wives to their husbands, children to their parents, slaves to their masters (Eph. v. 22—vi. 9), how he emphasizes the balancing principle of the duty of self-sacrificing love on the part of those in authority. The husband's rule is to be for the advantage of the wife, as Christ's rule is a rule for the advantage of the ruled.

"This being the Scripture teaching—not without justification in an appeal to our reason—you will see that the Church could not allow a clergyman ministering in her name to alter the terms (distinctly based on Scripture) on which she solemnizes a marriage.

"Let me beg of you to think over quietly the explanation I have given; and I hope you will see that the difficulty which you have felt has been based largely at any rate on a misconception of the promise, as if anything like servile subjection were implied or sanctioned."—*Mountain Echo*.

A VISIT FROM THE FORMER EDITOR OF "THE LIVING CHURCH."

[For twenty-one years, from 1879 till 1900, the Editor of THE LIVING CHURCH was the Rev. Charles W. Leffingwell, D.D., who was practically the founder of the paper. Dr. Leffingwell was also, as he yet remains, rector of St. Mary's School, Knoxville, Ill., which is his home. THE LIVING CHURCH was then published in Chicago, the type-setting done by hand in its own modest rooms on Dearborn Street, and the press work given out by contract to job printers. In the early part of 1900, Dr. Leffingwell felt it necessary to withdraw from his long and successful editorial work, and the paper became the property of The Young Churchman Company, of Milwaukee, to which latter city its publishing and editorial departments were removed, leaving the Advertising department only in Chicago, under the same efficient manager who had directed that department for many years previously.

Dr. Leffingwell was able to make a visit to THE LIVING CHURCH and its colleagues, the other publications of The Young Churchman Company, on a March day of this year, for the first time since the paper had been issued from its Milwaukee home. As he passed through the various departments of the complete and modern plant of The Young Churchman Company in the Montgomery Building Annex, viewing the Linotypes upon which the type matter is constructed by casting the lines in metal molds, worked by a keyboard, the huge Miehle presses printing a sheet of the size of 32 pages of THE LIVING CHURCH at each impression, and fed by the wonderful Automatic Feeders that are only now coming into general use; and the enormous folders that gather the forms, folding and trimming them in final shape for mailing; as well as the spacious quarters and conveniences required for the mailing department of the several periodicals of The Young Churchman Company, his frequent exclamations at the successive wonders of science and invention that presented themselves to him, were sufficient indications of his own cordial and generous appreciation. Few Churchmen appreciate the extent of the publishing plant, devoted exclusively to the production of Church periodicals and books, and all under one roof and owned by one company, which is maintained by The Young Churchman Company in Milwaukee, and is operated night and day.

On his return to his home, Dr. Leffingwell penned his appreciation of what had been shown him in Milwaukee, by writing the following letter, for which both the editor and the publishers of THE LIVING CHURCH extend their grateful appreciation.—EDITOR L. C.]

DEAR LIVING CHURCH:

MY RECENT visit to your pleasant Milwaukee home was a great satisfaction to me. First, let me thank your genial editor and your senior publisher for cordial welcome and attention. What a whirl of business they live in! But they were as calm and cheerful as though they had nothing to do but hold an Aladdin's lamp, which transforms tons of paper into beautiful periodicals and volumes. Perhaps the bright book store, through which we passed to enter your editorial rooms, has a sort of X-ray effect upon those who pass through it, giving luminosity to thought and feeling. In the afternoon I spent an hour or two there, and drifted into the shipping and packing room. The amount of Church books, periodicals, and pamphlets that were piled up there and in preparation for filling orders, was enormous.

Then we went over to the press-rooms. I feel very proud

of you, dear LIVING CHURCH, for the progress and enterprise which have marked your brief career in Milwaukee. If you go on for twenty years in this way, what building will be big enough and strong enough to hold you? Of course, you are not "the whole thing." That *Young Churchman*, they say, eats up more paper than you do, especially when he has his Easter appetite. There was a stack as high as my head, from which the big press had been gnawing away for a day or two, and what it must have been at the start I cannot imagine. Nobody seemed to be paying any attention to the press. It was simply "helping itself" and having a good time! Really, I never saw such a performance. It picks up each single sheet, blows air under it to loosen it, slides it off and lays it down to a line, makes the impression, and places it on the other side, with a delicacy and precision that is marvellous. That automatic press-feeder never goes on a strike and never gets tired, though he is worked twenty-four hours a day, five or six days in the week. With two large presses running night and day, some work has to be sent out.

Then there was the linotype, with much other machinery used in such establishments. But the linotype is the most wonderful of all. It has a key-board like a type-writing machine, and seems to work as easily. The matrix for each letter moves to its place, the spacing (which hinders hand composition) is done by a single motion, the matrices are withdrawn and distributed, the molten metal runs into the mold, and you have the solid line in bright metal, ready for the galley. How nice it is to have a new dress every week! And this department, too, runs night and day.

I am pleased to see you look so smart and handsome, but I loved you when you had to wear a dress three or four years, and I am glad to see that you have not forgotten what I taught you when you were a child, that "handsome is who handsome does." I am satisfied to leave you now in the hands of those who take such good care of you.

On Sunday morning I attended the early service in the little church in Wauwatosa, a place dear to me from association with a lovely family, and at the later celebration in the Cathedral, Milwaukee. The group of buildings is unique and impressive. The Bishop preached a clear, good, helpful sermon. The service was choral, reverent, and conservative in ritual. After the service and a hurried greeting, we went our different ways. When I shall see you again, at home, dear LIVING CHURCH, I do not know; but while I live I hope you will not fail to call on me fifty-two times a year, and if now and then you can make it fifty-three, I shall like it all the better. I only wish that twenty thousand more Churchmen would make your agreeable acquaintance, and send transportation for your weekly visits.

C. W. LEFFINGWELL.

Knoxville, Ill., St. Patrick's Day, 1904.

A MISSIONARY HYMN.

"Go ye and teach all nations,"
So spake the risen Lord:
For three-score generations
The Church has taught His word;
And yet the Church but parries
The duty to be done;
And while the Bridegroom tarries
The virgins slumber on.

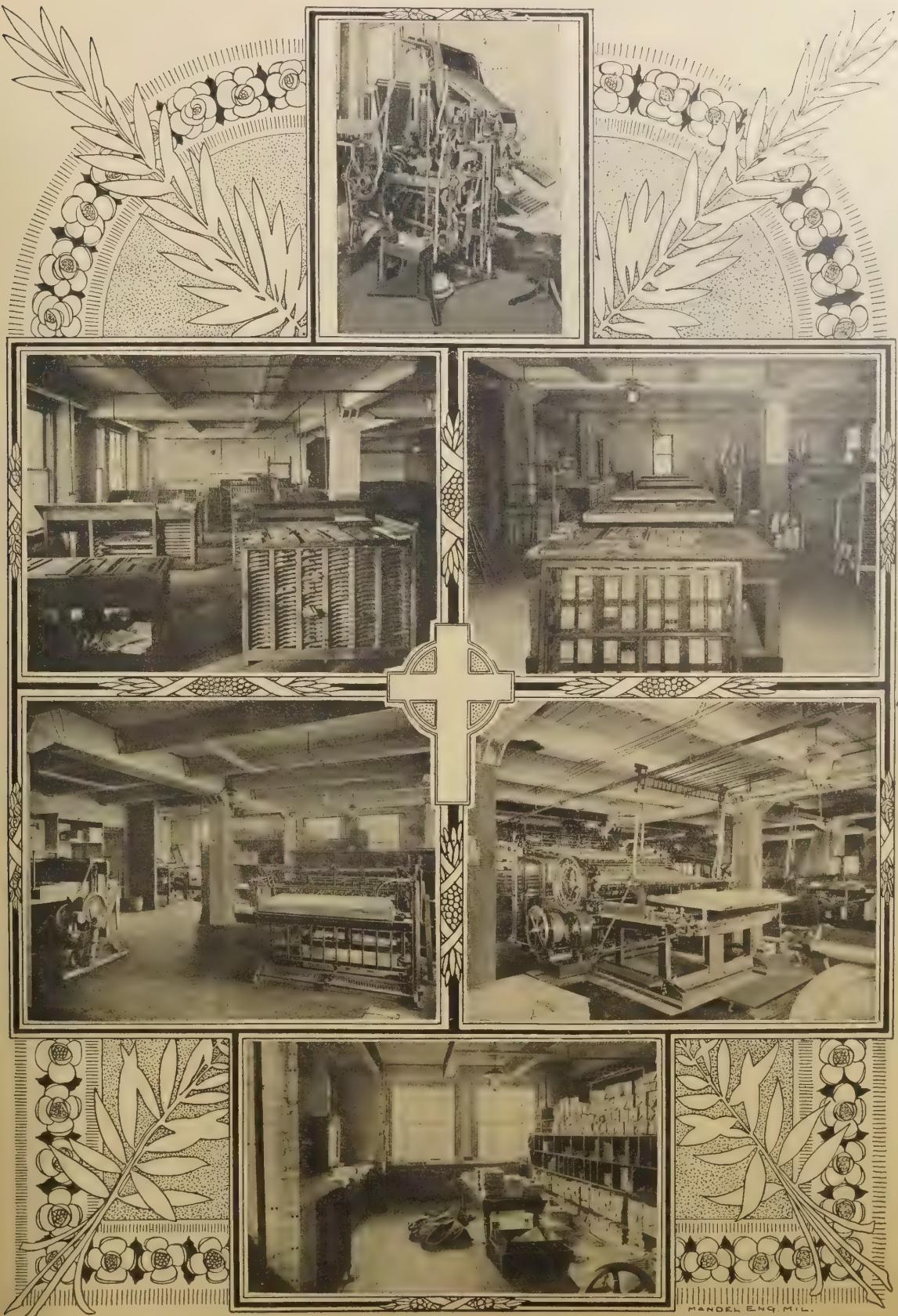
O'er continents, and oceans,
And islands of the sea,
Where Satan prompts devotions
Which shame humanity,
There let the Church her patience
And faithfulness approve,
And teach the dying nations
The depths of sovereign love.

Awake, ye Christian sleepers,
Go labor where ye may;
God's hosts shall be the reapers
Of what ye sow to-day;
Where sin, and death, and sorrow
Have triumphed through the years,
The Lord Himself to-morrow
Shall wipe away all tears.

Go then to every nation
And tell the joyful news
Of pardon and salvation
To Gentiles and to Jews,
Till like a mighty river
The peace of God flows on
Forever and forever,
And Jesus reigns alone!

J. R. NEWELL.

The Living Church.



MANDEL ENG MIL.

A LINOTYPE CORNER.

AMONG THE HAND-TYPE CASES.

IN THE FOLDING DEPARTMENT.

IMPOSING STONES UPON WHICH THE "FORMS" ARE "MADE UP" FOR THE PRESS.

VIEW OF THE LIVING CHURCH PRESSES (UPON WHICH THE LIVING CHURCH IS PRINTED, THE SIZE OF SHEET BEING EQUAL TO 32 PAGES OF THE LIVING CHURCH.)

THE MAILING ROOM.

VIEWS IN THE PRINTING WORKS OF THE YOUNG CHURCHMAN CO., MILWAUKEE.

Literary

Religious.

The Twentieth Century New Testament. A Translation into Modern English Made from the Original Greek. Westcott & Hort's Text. Complete In One Volume. Chicago: Fleming H. Revell Co., 1903.

This is the result of ten years' co-operative work by about twenty scholars of different denominations. The motive of the work is praiseworthy, to make the Scriptures more readable and intelligible to average folk. The result is issued tentatively, subject to such revision as criticisms may suggest.

We wish we could commend the results, or that we could feel that we have here the beginnings of a successful popular version of Scripture, but we cannot. There are many good renderings, and numerous obscurities of older versions are removed. But, and this we believe to be the mistake which forbids success, the twenty have undertaken what is practically a new translation altogether. It can hardly be expected that any company of scholars, however painstaking, can produce *de novo* a version which shall take equal rank with versions that represent the combined work of many generations—a work that has been tested all along through its use by millions.

It is easy, indeed, to discover imperfections in existing versions; but, in our judgment, these are best remedied by judicious revision. We know what the old versions mean to their readers, and the experimental elements are reduced to a minimum. A new version, on the other hand, is necessarily filled with phrases which require considerable testing by public use before it can be ascertained whether they convey their intended significance to ordinary readers. It is easier and safer to correct known imperfections in existing versions than to experiment with new versions.

The objection that the old version is archaic does not amount to much. The bulk of King James' version, for instance, is readable and intelligible. Obscure words and phrases can be found, but they can be remedied by revision. Moreover, the archaic flavor, where it has not obscured the meaning, has advantages. It is pleasing to the average reader, and serves to differentiate the Scriptures from the language of ordinary conversation—a most desirable result. Thus "swine" is perfectly intelligible and is superior in such literature to the commonplace "pigs." The word "justify" is indeed a vexed term, but no more so than the Greek. The obscurity lies in St. Paul's teaching—not in the English word chosen, which corresponds to the original. To "stand right" is not a translation of to be "justified," but an interpretation, and a doubtful one at that. To say that they were "struck at His teaching" may be idiomatic, but the idiom is too transitory to be desirable. "Baptizer" is no clearer than "Baptist," and does not convey quite the same meaning with the original. The "President" of the Synagogue is not a happy substitute for "Ruler." These are a few specimens of what we mean, taken at random.

There are other changes which seem inaccurate. "Gospel" no doubt means etymologically "Good-news," but the word has a technical use in the New Testament, and should be retained, as in older versions. "After two days have passed" (St. Mark x. 34) is not correct. The original mentions three days. To say two days is to interpret rather than to translate. It is also a mistake to convert the opening Chapter of St. Matthew into a tabular list of ancestors. It is not so in the original. These instances might be multiplied.

Moreover a certain theological animus appears at times. Jude does not speak of the Faith as having been entrusted to the keeping of "Christ's people," but to the "saints." St. Paul does not say, in Philippians ii. 7, that Christ "impoverished Himself." Such a rendering is theological interpretation, and unsound in such a connection.

Then too, apart from the objection we feel to altering the ecclesiastical arrangement of Scripture by non-ecclesiastical authority, criticism has not yet attained the stage which warrants an attempt to crystalize men's opinions as to the chronological order of Scripture by re-arranging its contents in popular versions.

Finally, whatever may be the arguments advanced in behalf of Westcott and Hort's Text, the superiority of that text to others is not sufficiently beyond dispute to warrant displacing the "*textus receptus*" in its favor.

FRANCIS J. HALL.

Hymns of the Christian Centuries. Compiled by Mrs. Perceval Mackrell. New York: Longmans, Green & Co.

Not only is this book very handsomely made, with initials, rules, and corner crosses in red, but as a collection of hymns from the earliest Christian ages it is superb. The hymns are arranged by centuries, with "the earliest known Christian hymn," from Clement of Alexandria (2nd century) at the beginning. The Greek and Latin office hymns have their appropriate places, the translations into English being generally those that have become familiar, and

in case of many of the Latin hymns giving the original text on the page parallel to the English. Footnotes give brief information as to each hymn. For the *Dies Irae* we have the translation of Archbishop Benson, while, generally, the work of Bishop Woodford, Dr. Neale, and S. W. Duffield, is reproduced. The modern hymns are also well selected from English and German authors, with a few American contributions, taken from Whittier, from Harriet McEwen Kimball, Harriet Beecher Stowe, Lucy Larcom, and a few others. One could not wish a better collection of hymns to constitute an authorized hymnal. Indeed we feel that no previous editor in hymnology has given quite the satisfaction to be derived from this volume.

The Call of the Master; or, The Voice of Jesus to Man in the Stress of Life. By Reginald Heber Howe, D.D. New York: Thomas Whittaker. Price, 75 cts.

It is a pity that this helpful little book did not come to hand at the beginning of Lent; for it would be well suited for reading in that holy season. The addresses were given in St. Paul's Church, Boston, probably last year. The six subjects are on The Voice of Jesus: (1) In Distractions; (2) In Temptation; (3) In Doubt; (4) In Poverty; (5) In Discouragement; (6) In sorrow. All the addresses are good; but the fourth seems particularly so.

The Common Hope. First-fruits of Ministerial Experience in Thought and Life. Edited by the Rev. Rosslyn Bruce, M.A. With an Introduction by the Right Reverend the Bishop of Stepney. New York: Longmans, Green & Co.

This volume of essays by some of the younger clergy in the Church of England, is a very suggestive book. It is full of life and hopefulness and cannot fail to be useful. The essay in The Church and Temperance, by the Rev. H. B. Freeman, M.A., vicar of Burton-on-Trent, is one of the best and most temperate articles we have ever read on this subject.

Sunday Schools.

Sunday School Teaching. The Elements of Child-Study and Religious Pedagogy. Compiled from Leading Educators by the Rev. W. W. Smith, Secretary of the New York Sunday School Commission. Paper, 5 x 7, 166 pp. Milwaukee: The Young Churchman Co.

This is a modest but helpful and very much needed manual for the training of Sunday School teachers. While there are plenty of excellent books following denominational lines and methods, it has been over a generation since the American Church had a Sunday School manual adapted to its own work. The nurture of the child is a sacramental life which begins at the font, is one which finds no place in any teacher's hand-book except those from the Church of England, and while their principles of Sunday School nurture and management are the same as with us, the voluntary system of all our work in America makes many English methods almost valueless here.

A glance at some of the chapter headings of Dr. Smith's book shows how completely the point of view in Sunday School teaching has changed during the last fifteen years. A single chapter on the Teacher's work is followed by nine chapters on Child-Study—The Nature of the Child; The Laws of Mental Development; Instincts and Habits; Attention, Interest, Memory and Will; Characteristics of the Primary Age of Childhood; Youth and Adolescence; Adult Age; Types of Children; and Temperament and Character. These chapters occupy fully one-fourth of the book.

Again, one chapter on The Teaching Preparation of the Lesson is followed by ten chapters on right methods of imparting it. Here are the chapter titles: How to Conduct the Recitation; Proper and Improper Interests; How to Gain and Hold Attention; How to Build up Knowledge; The Art of Questioning; How to Use Stories and Illustrations; Memory and Its Training; Inculcation and Training of Habits; The Development of Will; and Proper Balance in Recitation. These chapters fill over three-quarters of the book. They are followed by three chapters on Grading, and then last of all (it always came first "in the good old days"), there is one chapter on Text-Books and Lesson Systems.

No one can read the chapter titles without knowing that they promise an up-to-date book, and the book fulfills the promise. It must be a very poor teacher who will not find much to inform and to help in its pages. At the same time, if, in the excellent chapters on the psychology of childhood, there had been more pedagogical application, more concrete examples the average teacher would have found the book still more valuable. The author modestly calls it a hasty compilation "born out of the crying demand on all sides for some manual of reasonable cost and sufficient condensation for teacher training." There are a few signs of haste, but the well disciplined mind and large experience of the author has put everything in orderly sequence, and with a richness of matter and method far beyond the price of the book.

If the maturer clergy (as well as the teachers) of the Church would study the book, and make it the basis of a series of talks to their teachers, our Sunday Schools would soon show a great improvement on the side where it is most needed, namely, that of pedagogical methods in imparting truth.

ALFORD A. BUTLER.

Miscellaneous.

Parsifal. Story and Analysis of Wagner's Great Opera. By H. R. Haweis. New York: Funk & Wagnalls Co.

The great success of the production of *Parsifal* in New York this winter, has induced the publishers to reprint Haweis' account of his visit to Bayreuth, from "My Musical Memories." The little volume is nicely gotten up and will no doubt have a large sale.

The American Prisoner. A Romance of the West Country. By Eden Phellpotts. New York and London: The Macmillan Co. Price, \$1.50.

Mr. Phellpotts has written several good stories, *The Children of the Mist* and *The River* being the ones by which he is most easily remembered. The time of the present novel falls in the second war with America, when England was finding her prestige on the sea overshadowed by the "rebels" of her own blood. The great prison at Princeton in which were kept thousands of American prisoners furnishes the scene of most of this drama. Of course one prisoner among the thousands is the "man," and a visionary English farmer has a daughter who is the "woman." There is a good plot, if a little over-worked, and plenty of players and stage paraphernalia. The story is delightfully long, and so well sustained that the reader is sorry to turn the last page.

The Fat of the Land. The Story of an American Farm. By John Williams Streeter. New York: The Macmillan Co.

A practical book on farming. Of encouragement and much helpful suggestion to the man who, with from \$5,000 to \$100,000 to invest, longs for the country but feels that he cannot give up the luxuries of life. Of warning to the really poor man who, unless he be young, strong, untrammeled, and willing to work hard for a number of years, has the same desires. The book is written from actual experience.

The Day Before Yesterday. By Dora Andrew Shafer. New York: The Macmillan Co.

A book about children for the entertainment of such "Grown-ups" (may their tribe increase) as look back with longing eyes to the days of childhood. Well written, bright, simple, and pleasing, it is one of the books that help to make this world happier.

Nature Stories for Little Folk. Colored illustrations. I. "Curly Head and His Neighbors"; II. "The Crooked Oak Tree," and "The Life of a Dragon Fly." New York: Frederick Warne & Co. Milwaukee: For sale by The Young Churchman Co. Price, 25 cts. each.

Two delightful little volumes for children of ten years of age and under. Full of colored pictures, bound in illuminated paper boards, 62 pages, and as attractive as art can make them, these little books will be hailed with delight by both parents and children. We do not know of anything for youngest readers in the line of Nature Studies so attractive and fascinating, as this new series, two volumes of which are now ready. The season is at hand for birds and flowers, and now is the time to place such reading matter in the hands of the children.

Plays for an Irish Theatre. Vol. II. *The Hour-Glass and Other Plays.* By W. B. Yeats. New York: The Macmillan Co.

These are three quaint plays on Irish subjects. The first is a mystery play on the model of the ancient drama. The other two are comedies full of Irish characteristics and drollery.

Dictionary of Contemporary Quotations (English). By Helena Swan. London: Swan Sonnenschein & Co. New York: E. P. Dutton & Co. Price, \$2.50 net.

In some six hundred pages this volume presents a choice selection, arranged alphabetically, from the writers of the past half century, especially from the poets. It appears to be very well compiled. Though an English work, Eugene Field is credited with three times the quotations made from Kipling, and a few other American authors are liberally drawn from.

The Rose of Old Seville. A Play and Poems by Elizabeth Minot. Boston: Richard G. Badger, The Gorham Press. Price, \$1.50.

With the foregoing title, one whose productions in poetry have frequently appeared in THE LIVING CHURCH is introduced to the public through her first published volume. The play which gives the title to the volume is a pleasing romantic drama, in which there is motion and life, and which, though brief, would stand well on the amateur stage. The poems are frequently of even higher merit.

AN ENGLISH translation of *The Annals of Tacitus*, in quarto form, edited by George Gilbert Ramsay, M.A., Litt.D., LL.D., Professor of Humanity in the University of Glasgow, is published by E. P. Dutton & Co., New York. The text is in large and clear type, and the footnotes quite ample. Professor Ramsay believes the harsh record of the later life of Tiberius, to be much exaggerated as related by the Latin historian. [Price, \$4.00.]

A SERIOUS indictment of Russia is made in *Russia at the Bar of the American People: A Memorial of Kishinev*, consisting of "Records and Documents," collected and edited by Isidore Singer, Ph.D. [New York: Funk & Wagnalls Co.]

The Family Fireside**THANKSGIVING.**

Heavenly Father, much we thank Thee
That along our journey here
Gleams of bright, celestial radiance
Shine athwart the pathway drear;

That sweet strains of heavenly music
Float from out the gates ajar,
And the echo of its chorus
Stirs and thrills us from afar.

O'er a rugged road we clamber,
Toiling up a mountain height
Toward a city, veiled and hidden
From our eager, longing sight.

In some rare, ecstatic moments,
Lo, the dazzling cloud is rent,
And the glorious, golden vision
Glowes before our eyes intent;

Lost in blessed, holy rapture
On its loveliness we gaze,
While the drifting mists close swiftly,
Mingling in a rainbow haze.

Praise we then our gracious Father
For that He vouchsafes to give
Joys of heaven in earthly places,
Bliss of angels while we live.

EUGENIA ELISE BLAIN.

THE CHRISTIAN FAMILY.

REPORT OF A SERMON BY THE RT. REV. WM. LAWRENCE, D.D.,
BISHOP OF MASSACHUSETTS.

BASING his remarks upon St. John's Gospel, xii. 26 and 27, the Bishop drew a touching picture of our Lord's mindfulness of His Blessed Mother in the hour of His agony, and of the pleasure he seems to have found when, momentarily freed from the cares of His mission on earth, He withdrew to the home of Mary and Martha and their brother Lazarus at Bethany for rest and refreshment.

The pattern life before us is that of our Lord and Saviour Jesus Christ, and if we admit our responsibility to follow His example in any walk of godly life, it is surely chiefly incumbent upon us to follow Him in all that relates to the sanctity of the home.

It is not much, truly, that is recorded regarding His family life, but that little concerns a crisis in His life pregnant with meaning to you and to me this day.

Subject to His parents at Nazareth, delighted to withdraw from the distractions of His ministry into the seclusion of the humble home at Bethany, not content to die until the Blessed Virgin Mother was in the safe keeping of the disciple whom Jesus loved, so He lived.

Can any of you, my brethren, picture this gentle, serene home life, this tender solicitude for the welfare of the loved ones, without comparing it unfavorably with the home life you participate in to-day?

In what painful contrast do these two stories stand—that of the home at Bethany, where all was peace and love, and that of the reception of the Blessed Virgin into the disciple's home—to the home life of many of us.

I fear that in this country, to-day, home life counts for very little indeed. The fierce fever for excitement which burns within many women, allows all other considerations to become subservient and destroys the very groundwork of happy family life.

I would ask you mothers, to-day, concerning the welfare of those children whom you hold in sacred trust; for whom you are responsible to so great an extent as cannot justify you in deputing your obligations.

Do you leave the early training of their tender, susceptible minds in the hands of hired governesses, no matter how excellent the credentials with which they may come to you, in order that you may be free to join in the fling of so-called society life?

When you devote sufficient time to a consideration of the subject, you reflect with many bitter heart pangs that were you to die, the training of your innocent little children would de-

volve upon strangers, and that those whom you assert—no doubt quite honestly—are the darlings of your heart, would grow up in forgetfulness of you.

Perhaps you say to your husband, If I should die, keep my memory green in the hearts of my dear little children.

I cannot doubt, as I stand in this place this morning, that I do but repeat the words of many a young matron who regards herself as a model wife and mother.

But I would say to such, to-day you live, it is in your hands so to devote your lives to your children that there can be but little fear of their ever forgetting you.

How hard you parents feel it would be if you did not live to see those children—whose happy, innocent young lives bring so much light and sunshine into yours at present—grow up to maturity around you.

But why do so many parents not live to see their children grow up around them? It is not because Almighty God takes them hence, but because they mix with society to the neglect of their homes and are no strangers to the insidious temptations of society.

Ignoring for one moment the more dangerous aspect of such a life, I would ask you wives and mothers whether a continuous round of dinners and receptions—innocent things enough in themselves—fits you for your home duties.

Children, even at their best, are sometimes very wearing and require a patience which can only be given by one who takes proper rest and care of herself. Is it too much to ask you who enjoy the enormous privilege of motherhood to set that stern obligation above all else except your duty to Him who gave you life?

Can you be the helpmeet to your husband that it was intended you should, if you are spending nearly all your evenings in a round of gayety, and on the rare occasions you are at home are too exhausted to be entertaining?

Depend upon it, such a life leads your husband to look for sympathy outside his home; such detached existences lead to that foe of Christian marriage—the divorce court.

It is no pleasant picture that I place before you—to me it is so painful that I do not care to contemplate it—but many of you know how true to life it is.

If among my hearers there are some to whom the life I have depicted is unfamiliar, I caution you before it is too late.

When a wedding is celebrated, I rejoice to see the church crowded to the very doors, in the hope that the married members of the congregation will be led to recall the sacred vows they once made before the altar.

Beloved, picture the nursery deserted by her whose chief happiness it should be to control the welfare of its little inmates. Think of parents divided; of the widows of living men; of the orphans of men and women who yet live.

Is it nothing to you, in your blind desire for self-gratification, that these innocent little ones should suffer?

What answer do you mean to return to the great Judge when He shall put to you the searching question which, under instructions from Elisha, Gehazi put to the Shunammitish woman:

"Is it well with thee? is it well with thy husband? is it well with the child?"—*Boston Post.*

THE SAINTLY Miss Frances Ridley Havergal literally lived and moved in the Word of God. It was her constant solace, delight, and inspiration. It is related of her that, on the last day of her life, she asked a friend to read her the forty-second chapter of Isaiah. When the friend read the sixth verse, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her. "Called—held—kept—used," she whispered. "Well, I'll just go home on that," as on a celestial chariot; and the home-going was a triumph, with an abundant entrance into the city of God. What Word of God have you to go home on?—*Selected.*

"NOT LONG AGO," says Beecher, "there was a researcher of art in Italy, who, reading in some book that there was a portrait of Dante painted by Giotto, was led to suspect that he had found where it had been placed. There was an apartment used as an outhouse for the storage of wood, hay, and the like. He obtained permission to examine it. Clearing out the rubbish and experimenting upon the white-washed wall, he soon detected the signs of the long-hidden portrait. Little by little, with loving skill, he opened up the sad, thoughtful, stern face of the Tuscan poet. Oftentimes it appears that the Christ is hidden amidst the rubbish of this life, and the coverings of sin. We require to remove the useless coverings and reveal His face and truth again."—*Selected.*

THE ILL-USED SCHOOLBOY.

A TRUE STORY.

IN THE ward in which I passed my boyhood there was a kind-hearted school director who liked to help young teachers who were comparatively unknown. A girl with a teacher's certificate and a widowed mother, stated her case to him, and in a short time he had found her a position. He was a conscientious director, apt to look in at unexpected moments, and anxious to know that his appointees were doing good work.

Several weeks later a boy called, and asked for the director, who was absent from home. His wife answered the call, and to her the boy told his tale; which was that the young teacher had abused him, and beaten him with a club. Baring his arms, the youngster showed large welts, and the sight of them appealed to the heart of the kindly matron. The case was reported to the director by his wife, and his indignation was heightened by the reflection that one whom he had placed in a post of authority had ill-treated a child.

On the next morning, the director hastened to the school, and the teacher met him with a pleasant greeting, which heated his wrath. It was difficult for him to speak with calmness, but he said:

"I suppose that you know why I have called to-day?"

"No, sir; but I know that you are always interested in the schools, and I am always glad to see one to whose kindness I owe my position."

"A little more kindness on your part would redound to your honor, Miss S. When I voted for you I had no idea that you were capable of cruelty to children. Now do you know why I called?"

"I have not the slightest idea. My conscience is perfectly clear. I have not been cruel or even severe to any child in this room."

Calling the boy to the desk, the indignant director rolled up the urchin's sleeves. The swollen flesh, the dark bruises, seemed to him proof conclusive; but the undismayed teacher met the circumstantial evidence without the slightest embarrassment.

"These are marks of ill-usage, unquestionably, but I never struck him."

The director was courteous and just. At first, the bruises had seemed to him to admit of only one interpretation, but there was no doubt that the teacher's denial had a reasonable sound. Confused, yet determined to get at the facts, he said to the boy:

"Young rascal, have you been lying to me?"

Humbug was of no use, and the youthful offender admitted that some boys had beaten him. The teacher had never heard of the affair until the director called. Whether the boy was a malicious person, or whether he simply aimed at the sensational, I never heard. This story was told to me by the director's wife, and it helped to make me a skeptic in regard to circumstantial evidence..

A WORTHY AMBITION FOR THE COMING YEAR.

Habits of economy which have their beginning in such small things as darning and mending, will surely exert an influence upon the home in later years. I am glad to respond to a young woman's inquiry, who says she has never been taught the art of mending or darning. Having lost her mother while a little child, no one seemed to think that it was necessary for her to be taught; but she sees the value of it in her schoolmates. She rooms with a young girl, who mends the rip in the glove, sews on the missing button, and darns her hose so beautifully that it seems a work of art. Hence, she says her friend's gloves, shoes, hose, etc., wear twice as long as her own.

Yes, this is true, I know by experience. It is not too late for you to learn, and, if possible (and you have time from your studies), learn on Saturdays. If care was taken to learn or teach the girls how to mend neatly, there would be perhaps more happy homes. A young husband accustomed at home to have his clothes kept in beautiful order, will never be satisfied to wear hose with holes in them, or to wear clothes with rips and rents, which need only a few stitches to make them as good as new. "Great oaks from little acorns grow." The woman who has been taught to mend neatly, will have her family look neat, even if the clothing is made over.

For you to learn to darn, get you a pretty darning-ball and darning, and silk or soft darning cotton, and get your friend to show you the first stitches. After you darn neatly, have the silk or colored hose washed in a warm pearl suds, to keep them from fading, and rinse in warm water, and dry in the shade.

"SARAH."

LOVE will catch the likeness of the thing beloved.—H. Coleridge.

Church Kalendar.



April 1	—Good Friday. Fast.
" 2	—Easter Even. Fast.
" 3	Easter Day.
" 4	Monday in Easter.
" 5	Tuesday in Easter.
" 8	Friday. Fast.
" 10	First Sunday (Low) after Easter.
" 15	Friday. Fast.
" 17	Second Sunday after Easter.
" 22	Friday. Fast.
" 24	Third Sunday after Easter.
" 25	Monday. St. Mark, Evangelist.
" 29	Friday. Fast.

CALENDAR OF COMING EVENTS.

April 27	—Dioc. Conv., Western Massachusetts.
May 3	—Dioc. Conv., New Jersey, Pennsylvania, South Carolina.
" 4	—Dioc. Conv., Alabama, Florida, Massachusetts, Tennessee, Washington.
" 5	—Conv., New Mexico.
" 10	—Dioc. Conv., Long Island.
" 11	—Dioc. Conv., Arkansas, Dallas.

Personal Mention.

THE REV. J. CULLEN AYER Ph.D., has accepted the charge of the Church of the Redeemer, Lexington, Mass.

THE REV. ISAAC T. BAGNALL has taken temporary charge of Trinity Mission, London, Ohio, having resigned the rectorship of Christ Church, Xenia, Ohio.

THE ADDRESS of the Rev. W. J. W. BEDFORD-JONES is changed from 763 N. Park St. to the Dennison Hotel, Columbus, Ohio.

THE REV. CHARLES H. DOUPE, rector of Grace Church, Long Hill, and Trinity Church, Nichols, Conn., has tendered his resignation, to take effect May 1st.

THE REV. J. GIBSON GANTT, rector of Worcester parish, Berlin, Diocese of Easton, has received a call from St. Mary Anne's in the same Diocese, to succeed the Rev. Giles B. Cooke.

THE REV. JESSE HIGGINS, who since January, 1903, has been a diocesan missionary in Central New York, has become assistant minister at St. George's Church, Utica, for one year from May 1st, pending the rector's recovery. Address, as heretofore, Utica, N. Y.

THE REV. W. R. HOLLOWAY has resigned the rectorship at Mt. Carmel and accepted a call to New Milford, Pa.

THE REV. HENRY B. LEE, Jr., late of Fairfax C.H., Va., has accepted an appointment to St. Thomas' Church, Homestead, Baltimore Md.—not Pennsylvania, as recently stated.

THE REV. MERCER P. LOGAN of Wytheville, Va., has declined a call to St. Ann's Church, Nashville, Tenn., and will remain in his present charge.

THE REV. W. LUCAS has, on account of ill health, resigned charge of St. Andrew's mission, Ben Lomond, Calif. He will continue to reside in his home at the same place.

THE REV. EDMUND A. NEVILLE, rector of All Saints' Church, Nevada, has resigned his charge and accepted a unanimous call to the rectorship of Calvary parish, Sedalia, Mo., and will enter upon his new duties May 1st.

THE REV. H. B. PHELPS of Barrytown, N. Y., has been called to the rectorship of Trinity Church, Long Green, Md.

THE REV. A. RAMSEY, rector of St. James' Church, Piqua, Ohio, has tendered his resignation, to take effect at the end of this month.

THE REV. THOMAS A. SCHOFIELD, for the past two years rector of St. Andrew's Church, Cripple Creek, resigned his charge on April 13th to accept a rectorate in Denver, Colo.

THE REV. FRANCIS SYDNEY SMITHERS, Jr., for the past five years assistant at the Church of the Holy Trinity in the parish of St. James, New York City, has accepted a call to the rector-

ship of Grace Church, Middletown, N. Y., and will begin his new work June 12th.

THE REV. ROBERT L. STEVENS of Vineland, N. J., will assume the rectorship of Holy Trinity Church, Hartwell, Ohio, on Sunday, May 8th.

THE REV. C. H. W. STOCKING, D.D., has been appointed Examining Chaplain to the Bishop of Indianapolis.

THE REV. W. H. THOMAS, D.D., of Trenton, Mich., has accepted a charge in Wyandotte, Mich.

THE REV. EDGAR M. THOMPSON of Goshen, Ind., has accepted the rectorship of St. John's Church, Wausau, Wis.

THE ADDRESS of the Rev. BURR M. WEEDEN, rector of St. Luke's Church, San Francisco, is changed to 2150 Van Ness Ave.

THE REV. E. E. WILLIAMS will become missionary at Shawnee, Okl., the end of this month.

THE REV. ST. ETHELBERT YATES of North Conway, N. H., has been appointed rector of the churches at Madison and Howard, S. D., where he will shortly take duty.

DEGREES CONFERRED.

NORTHERN ILLINOIS COLLEGE.—D.D. upon the Rev. ERNEST A. OSBORN, rector of St. John's Church, Brooklyn, N. Y.

ORDINATIONS.

DEACONS.

LOUISIANA.—Mr. FRANK POOLE JOHNSON and Mr. ROYAL KENNETH TUCKER were ordained to the diaconate at Christ Church Cathedral, New Orleans, at the opening of the diocesan Council last week. One of the features was the preaching of the ordination sermon by the father of one of the candidates, the Rev. Gardiner C. Tucker, and the presence of Rev. Gardiner L. Tucker of Houma, Rev. Joseph Tucker of Baton Rouge, and Rev. Louis Tucker of St. Francisville, all related to him.

OLYMPIA.—Mr. ARTHUR EDWIN BERNAYS was ordained to the diaconate in St. Luke's Church, Tacoma, on the First Sunday after Easter, by Bishop Keator. The sermon was preached and the candidate presented by the Rev. C. Cumming Bruce of the Church of England Missions to Seamen, in charge of the Institute in Portland, Oregon. Mr. Bernays is a graduate of Keble College, Oxford, a son of the Rev. L. J. Bernays, late rector of Great Stammore, Middlesex, a few miles from London, and a brother of the Rev. O. F. L. Bernays, who succeeded the father, in the same living. Previous to his coming to Tacoma, Mr. Bernays was Instructor in French and German in the Bishop Scott Academy, Portland, and while there became interested in the work among seamen, assisting Mr. Bruce as far as his duties to the Academy permitted. Since coming to Tacoma he has been lay reader in charge of St. Peter's, Oldtown, situated near to considerable shipping, and has been Superintendent of the Seamen's Institute, which has its completely equipped headquarters in the commodious parish house of St. Luke's Church. Mr. Bernays' work among the seamen at this important port has been attended with signal success.

PRIESTS.

NEW YORK.—On the Second Sunday after Easter, April 17th, at the Church of the Holy Communion, the Bishop advanced to the priesthood the Rev. W. W. GILLISS and the Rev. H. F. TAYLOR. Mr. Gilliss succeeds the Rev. P. M. Kerridge in charge of the City Mission work in Stanton street, and Mr. Taylor is an assistant at Holy Communion parish. Archdeacon Nelson and the Rev. Dr. Henry Motte assisted in the service.

DIED.

HARTFORD.—In Palatka, Fla., on February 23d, 1904, R. FRANK HARTFORD of Atlanta, Ga.

LEAVITT.—In Andover, Mass., on April 9th, after a brief sickness, Mrs. HELEN AGNES (CLARK) LEAVITT, daughter of the Hon. and Mrs. J. P. Clark of Milton, Vermont, where the burial took place. Aged but 23 years, she was suddenly taken, at the beginning of a married life, reflecting the beauty and promise of the past.

TRIPPLETT.—Entered into rest, on the night of April 14, 1904, at her home in St. Louis, Mo., suddenly, of heart failure, SALLIE WALKER TRIPPLETT, wife of the late John R. Triplett, Esq.

and daughter of the late Major Benjamin Walker, U. S. A.

"God shall wipe away all tears from the eyes."

WANTED.

POSITIONS OFFERED

COMPANION-HOUSEKEEPER.—Lady to act as companion-housekeeper to invalid lady and superintendent care of small children, in Minnesota. Pleasant home for refined, thoroughly competent person. Highest references given and expected. Address MRS. GILFILLAN, 53 Gilfillan Block, St. Paul, Minn.

CHORMASTER, large city parish, gives up because of ill health. Recommend successor \$900, also class 30 pupils. Fine field. Address, with offer, GAMBA, Office LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

ORGANIST.—At liberty. Thoroughly competent organist and choirmaster. English. Twenty years' experience in England, Canada, and States. Address: OXONIAN, care LIVING CHURCH, Milwaukee.

LERGYMAN, young good worker, wants parish. Address, "ABILITY," LIVING CHURCH, Milwaukee.

ORGANIST—recommended by present rector and vestry. Wide experience. Trainer of solo boys of reputation. Solo organist and Churchman. Wishes to change for better situation. GRAND RAPIDS, care THE LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires reappointment. Graduate of three English Colleges. Cathedral experience. Highest testimonials from Bishop, etc. Communicant. W. D. SAUNDERS, Mus. Doc., Thomasville, Ga.

PARISH AND CHURCH.

FOR SALE.—Verger's gown, Cottrell and Howard. Good as new. Medium size. \$8.00. Address: J. VAUGHAN MERRICK, Jr., Denbigh, Roxborough, Philadelphia, Pa.

PPIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

MINENT ENGLISH CATHEDRAL ORGANISTS.—Organists to arrive this month and succeeding months available for Episcopal or other positions anywhere. For Testimonials and Photographs write THE JOHN E. WEBSTER CO., Choir Exchange, 5 East 14th Street, New York.

COMMUNION WAFERS AND SHEETS.—Supplies to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

CHOIR EXCHANGE.

CHURCHES supplied with highly qualified organists and singers at salaries \$300 to \$1,500. For testimonials and photographs of candidates, write the JOHN E. WEBSTER CO., 5 East 14th St., New York.

FOREIGN TRAVEL.

EUROPE, \$250. Select summer tour sailing by S.S. Baltic, newest and largest steamer afloat. Apply at once. Rev. L. D. TEMPLE, Flemington, B. 75, N. J.

ST. LOUIS WORLD'S FAIR.

[Announcements under this head will be made only with name of one of the St. Louis clergy as reference, the department being intended to bring high class tourists in touch with high class parties willing to receive such. Applications should be sent promptly, as only a few such announcements can be accommodated in any one issue. Two cents per word each insertion.]

THE DOCTOR'S.—A large private residence, open during the Exposition. Rates \$100 to \$2.00 per day with bath and breakfast. Reference, Dean Davis. Illustrated booklet on application. DR. L. C. McELWEE, 1221 North Grand Avenue.

SISTERHOOD OF THE GOOD SHEPHERD, 1607 South Compton Avenue. Ladies especially. Small room, one person, or larger room, two persons, \$15.00 per week. Large room, three or more persons, \$12.00 per week. Without dinner.

HOUSE TO LET—NEW YORK.

THE CHURCH HOUSE, situated in the heart of New York City, is now available for let. It is a large, comfortable building, well equipped, and has all the conveniences of modern life. It is situated in a quiet residential district, and is easily accessible by public transportation. The rent is \$1,000 per month, and includes all expenses of heat, light, water, and cleaning. Applications will be considered.

MISCELLANEOUS.

YARD OF ST. JAMES-THE-LESS,
PHILADELPHIA.

BEST SUGGESTIONS based upon application
from A. Lewis Accounting
and Valuation Co.

ANNOUNCEMENT.

SUMMER SCHOOL FOR MISSIONS.

Miss Jarvis would announce for the Committee at the places in Ingleside School, where the Summer School for Missions is to be held, the following subject, only to a few congenitally:

Mrs. Back and Miss Sanford have kindly placed at the disposal of the Committee the Woodburying School for boys, very near to Ingleside. This therefore will be opened at the following rates: Single rooms, \$2.00 and 2.50; double rooms \$1.50 for each person, per day. The school will accommodate about 60. Apply to Miss Jarvis, Brooklyn, Conn.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000. not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

IN COIN OF BLESSING AND GRATITUDE.

We wish that those who respond to the appeals of The General Clergy Relief Fund might read each quarter the beautiful letters of gratitude and sometimes apostolic benediction received from over 400 annuitants on our lists. Here are two:

"That the faithful and loving labors of the Trustees may be abundantly blessed of God is the earnest and grateful prayer of your aged brother in Christ, _____, now, through Divine grace, within a month of my ninety-seventh year of age (May 4). Sixty-four years I have served in the Domestic and Foreign fields of Missions.

"Waiting in faith, hope, and love for the Master's call homeward to the Church Triumphant.

"The Lord Jesus Christ be with you all evermore. Amen."

* * * * *

"I am very deeply indebted to you, and to

Trustees of the General Clergy Relief Fund my appropriation. How we should have gotten along without it I know not. But thanks to God that you have helped us, and my prayer is that you and all engaged in this noble and useful work may be abundantly blessed. In fact you have stretched out hands of love and sympathy and help all over this great continent and beyond the way worn and weary because they were Christ's laborers."

THE GENERAL CLERGY RELIEF FUND.
Central Office: The Church House, 12th and Walnut Sts., Philadelphia, Pa.

(Rev.) ALFRED J. P. McCLOURE,

Assistant Treasurer.

Corporate Title: "THE TRUSTEES OF THE FUND FOR THE RELIEF OF WIDOWS AND ORPHANS OF DECEASED CLERGYMEN AND OF AGED, INFIRM, AND DISABLED CLERGYMEN IN THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA."

ABOUT A CLASSIFIED ADVERTISEMENT IN THE LIVING CHURCH.

[The cost of which is two cents a word.]

Editor of Living Church,
Dear Sir,
Our ad in
is The Living Church'
has been so successful
that I wish to insert
another one at the same
rate for your next no
issue.
Enclosed, please find
check for \$1.00 which
is at the rate of two
cents a word. This
is correct, is it not?
Very truly
C. R. Risley
142 Summit St.
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Is this Experience of any Value to You?

BUREAU OF INFORMATION.

READERS of THE LIVING CHURCH desiring information regarding any class of goods, whether advertised in our columns or not, may correspond with our Advertising Department, 153 La Salle St., Chicago (enclosing stamped envelope for reply), and receive the best available information upon the subject free of charge. Always allow a reasonable time for reply, as it might be necessary to refer the inquiry to one of our other offices.

PROSPECTUS.

Miss Margaret Dooris, for many years a contributor to THE LIVING CHURCH, has a book in press, which will appear early in May, entitled "Across the Fields, with Other Poems."

It will be handsomely printed in large type, on heavy, deckle-edge paper; binding in two styles: Art velum, gilt top, price, \$1.50; Edition de luxe, in soft leather, overhanging edges, silk lined, with portrait and autograph of author, price, \$5.00.

The entire edition is limited, each book num-

bered and signed. It is especially adapted for a gift book for Commencement, birthday, or holiday times.

Sold by subscription only.

All orders will be promptly filled which are accompanied by a money order, or draft, at prices quoted. Address: Miss MARGARET DOORIS, P. O. Box, 675, London, Madison Co., Ohio.

BOOKS RECEIVED.

LITTLE, BROWN & CO. Boston.

The North Star. A Tale of Norway in the Tenth Century. By M. E. Henry-Ruffin. Illustrated by Wilbur Dean Hamilton. 12mo. \$1.50.

The Wood-Carver of 'Lympus. By M. E. Waller, author of *A Daughter of the Rich*, etc. With Frontispiece from a Drawing by C. C. Emerson. 12mo. \$1.50.

GINN & COMPANY. Boston.

Industries of To-day. Edited by M. A. L. Lane. Youth's Companion Series. 12mo. Cloth. Illustrated. 154 pages. List price, 30 cents.

FLEMING H. REVELL CO. Chicago.

Quict Talks on Power. By S. D. Gordon. New and Revised Edition. Price, 75 cents net.

HOUGHTON MIFFLIN & CO. Boston.

High Noon. By Alice Brown. Price, \$1.50. *Essays for the Day.* By Theodore T. Munger. Price, \$1.00 net.

THE MACMILLAN CO., New York. (Through A. C. McClurg & Co.)

Politics and Religion in Ancient Israel. An Introduction to the Study of the Old Testament. By the Rev. J. C. Todd, M.A. Cantab., B.Sc. Glasgow, Canon of St. Saviour's Cathedral, Natal. Price, Six Shillings.

The Life of Jesus. By Oscar Holtzmann, D.D. Translated by J. T. Bealby, B.A., and Maurice A. Canney, M.A.

The Merry Anne. By Samuel Merwin. Illustrated. Price, \$1.50.

The Social Unrest. Studies in Labor and Social Movements. By John Graham Brooks. Price, 25 cts.

OXFORD UNIVERSITY PRESS. New York.

The Titles of the Psalms. Their Natures and Meaning Explained. By James William Thirle. Price, Six Shillings net cash.

PAMPHLETS.

Outline of Christian Doctrine for use in Church Schools. By the Rev. Henry S. Sizer. Second Edition. 1904.

The Obvious Teaching of the Book of Common Prayer. By the Rt. Rev. George F. Seymour, D.D., Bishop of Springfield, Springfield, Ill.

Our Duty to the Faithful Departed. A Charge Delivered to the Clergy of the Diocese of Argyll and the Isles, at the Synod held in St. John's Church, Oban, on Thursday, 28th Jan., 1904, by J. R. Alexander Chinnery-Haldane, D.D., Bishop of Argyll and the Isles. Edinburgh: St. Giles Printing Co. London: Elliott Stock.

FLOWER SERVICE.

A FLOWER SERVICE for the Sunday School! The service is from the Prayer Book, arranged after the same manner as our Christmas and Easter services. The four hymns are appropriate for the occasion. This service has had three years' trial with great success. It serves to keep the children interested after the high tension of Easter. Keep up the practice for several Sundays and stir up enthusiasm, and witness the result. The whole School will look forward to the Flower Service as an event of importance, and the failing away from attendance so common after Easter will be avoided.

The Flower Service is a devotional, wholesome, Churchly service. It includes the music as well as the words. Try it!

Order the Flower Service No. 68 in our Evening Prayer Leaflet series. Price, \$1.00 per hundred, postpaid.

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

The Church at Work

SEVENTH MISSIONARY DISTRICT CONFERENCE AT LOS ANGELES.

THE SECOND annual Conference of the Seventh Missionary District began its session in Los Angeles on Wednesday, the 13th inst., by a service of the Holy Communion in St. Paul's Pro-Cathedral. The Bishop of Los Angeles was the celebrant, Bishop Olmstead of Colorado and Bishop Kendrick of Arizona and New Mexico being respectively episcopal and gospel. The Bishop of California was the preacher, and in a sermon of mingled power and pathos, chastened humor and strong logic, he struck a key-note of spiritual enthusiasm that re-echoed through the subsequent proceedings of the Conference. The Bishop took as his text three words from the 65th chapter of Isaiah: "Incense upon bricks." A protest by the prophet against the adoption of a lowered standard, a turning from the strict path of unflinching obedience to God, the preacher applied it to the circumstances of the Church in these latest days, and on the Pacific Slope. In aim, in spirit, and in method only the highest standard should be followed. There should be no adoption of methods that were questionable because they might promise greater influence, or more immediate success for the Church. The motive for all our work was to be found in the test which the Lord applied to St. Peter, "Lovest thou Me?"

Just before the offertory, Bishop Johnson asked that the offerings should be generous, as they would be presented to Bishop Rowe to be used by him for some object dear to him within his Arctic field. It had been hoped that he would be able to be present. He had indeed come down from Alaska as far as Seattle, where he was lying ill, suffering from the effects of his exhausting and perilous journey from the Yukon over the mountains to the coast at Valdez. In that journey he was in extreme danger and suffering and for three days was wholly without food or shelter. His intention was to return to his home at Sitka so soon as he had recuperated a little, and Bishop Johnson expressed the hope that the love and sympathy which all felt for him would be expressed by a large offering for the furtherance of that work for which the heroic Bishop was willing to offer his very life. The offering was a few cents less than \$100. Had its purpose been known earlier it would have been far larger.

Further report of the Conference will appear next week.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Special Sermons at Grace Church.

A SPECIAL COURSE of four Sunday night sermons at Grace Church, Albany, began on the evening of Low Sunday, when the Rev. Dr. William Prall of St. Paul's Church spoke on The Note of Thanksgiving in Worship. On the three Sunday nights following, the speakers are, respectively, the Rev. George Lynde Richardson of Glen's Falls, the Very Rev. Dean Talbot of the Cathedral, and Canon Blodgett also of the Cathedral.

ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.

Diocesan Notes.

IN CHRIST CHURCH, Little Rock, have been installed the Sappington memorial chimes, comprising eleven bells. These are chimed for each service by the organist, Dr. Stotts.

THE OLD property of St. Philip's (colored) Church, Little Rock, has been sold, and the mission is now arranging to build a modern brick edifice in another part of the city. The work is under the Rev. Le Roy Ferguson.

THE REV. LOGAN H. ROOTS of Hankow, China, is visiting his parents in Little Rock, and has spoken several times to different congregations of Churchmen in the city on our Chinese Mission.

A CHURCH building is to be erected at Paragould for the mission of the Holy Communion.

ASHEVILLE.

J. M. HORNER, D.D., Miss. Bp.

Death of Rev. Dr. Wetmore.

THE DEATH of the Rev. William R. Wetmore, D.D., rector of St. Luke's Church and priest in charge of the Associate Mission, Lincolnton, occurred at his home on March 24th. Dr. Wetmore was born and educated in North Carolina, having been graduated from the State University in 1854 with the degree of B.A., taking also that of M.A. in 1855. He practised law for a time in Alabama, and afterward studied for the ministry, was ordained deacon by the late Bishop Green of Mississippi in 1861, and was advanced to the priesthood by Bishop Atkinson of North Carolina in 1862. His ministry has been spent entirely within his native state in different cures, closing with his late rectorship at Lincolnton. He received the degree of D.D. from the University of the South in 1893. Dr. Wetmore is survived by his widow and three sons, one of whom, the Rev. Thomas C. Wetmore of Arden, N. C., is in Holy Orders.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Rectorry for Visalia.

A RECTORY is to be built in connection with St. Paul's Church, Visalia, plans for which have been accepted. It will be placed at the rear of the church.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
CHAS. T. OLMSTED, D.D., Bp. Coadj.

Diocesan Notes—The Bishop's Anniversary.

AT GRACE CHURCH, Utica, an effort was made to obtain \$1,750 in the Easter offerings, with the result that the offering amounted to \$2,200.

BY THE APPOINTMENT of Bishop Huntington, Zion Church, Rome (Rev. Douglas Matthews, rector), will be the place of meeting for the next (36th annual) Convention of the Diocese, June 14-15.

KIND FRIENDS and parishioners have furnished Rev. Oliver Owen, rector of St. James' Church, Clinton, with a substantial purse, that he might take his first vacation in several years, and secure much needed change and rest. He will spend a month away, and will visit New York, Philadelphia, Washington, and his son, the Rev. Horace T. Owen, at New River, N. C.

AFTER a successful rectorship of twenty years at St. Andrew's, New Berlin, the Rev. Geo. P. Kirkland finished his labors there on Easter day. Mr. and Mrs. Kirkland will reside at Kennett Square, near Philadelphia. His effective ministry will long be in evidence and his departure makes a serious gap in the clerical ranks of the Diocese. His

unusual qualities of mind and heart won respect, and his departure causes general regret.

A PAPER of unusual vigor and interest was read Easter Tuesday evening by Mr. W. W. Canfield, city editor of the *Observer*, before the Men's Club of Trinity Church (Rev. John R. Harding, rector). It was entitled "A Layman's Criticism." Mr. Canfield's criticism was aimed first at men who do not regularly attend church. He believed that the men of this country are in need of a revival of the Decalogue. We have for too long a time been fed upon a too comfortable religion. If anything in this age will make men go to church, it is the exaltation of the fundamental principles of the Gospel.

THE VENERABLE Bishop Huntington quietly celebrated the 35th anniversary of his consecration on the 8th instant, receiving many congratulations during the day.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Easter Reports—Diocesan Progress.

BELATED reports of Easter tell of offerings of \$400 at Trinity Church, Shamokin; \$114 at Stroudsburg; \$182 at Christ Church, Susquehanna; and \$400 from the church and \$350 from the Sunday School for general and specific domestic missionary work at St. Stephen's Church, Wilkesbarre. In the latter church a new window was placed as a memorial to the late Charles Parrish, while during Lent another window, in memory of the late John R. Lee, was placed. The subject of the first of these windows is The Disciples Meeting their Risen Lord on the way to Emmaus, while the second depicts The Angel and the Maries at the Sepulchre. A new memorial altar rail was given to Calvary Church in the same city. At Stroudsburg there is a fund of \$450 with pledges of \$1,000 more for the erection of a new church. The general missionary is temporarily in charge.

SOME ADDITIONAL Easter reports tell of offerings for missions amounting to \$40 at St. John's Church, Ashland, and a memorial gift to the same church of costly Eucharistic candlesticks of solid brass. The offerings were \$350 toward the episcopate fund for the division of the Diocese at the Good Shepherd, Scranton. At the Cathedral in South Bethlehem there were 165 communicants at 6 o'clock, 164 at 7:30, and 141 at 10:30. The offerings at St. John's, Carlisle, exceeded \$150, and were for missions. There was a special offering of \$3,055.50 for the episcopate fund, in addition to other offerings, at Christ Church, Williamsport. The offerings at Christ Church, Towanda, were \$130 with \$20 additional from the children's mite chest. There were 432 communicants at three celebrations at St. John's, York, with offerings for church improvement of \$500, for endowment of the episcopate \$3,000, and for missions \$100. Christ Church, Reading, gave its entire Easter offering, \$1,053, to missions, and the members of the B. S. A. made their communion in a body at the early celebration. There were 403 communicants during the day at St. Luke's, Scranton, with offerings of \$1,076 in addition to the children's mite chest missionary offerings of \$235, and subscriptions toward the episcopal endowment of \$5,420. At St. John's, Lancaster, there were 270 communicants, with offerings for missions of \$360, of which, however, \$185 was

from the children's mite chests. The offerings were about \$200 at St. David's, Scranton, being a gain on any previous year, while members of recent Confirmation classes presented a silver ciborium, and a fine set of Eucharistic vestments had also been given to the priest in charge. An altar cross and a processional cross of brass have also been given to the parish, as also have been three stained glass windows, with smaller gifts. There were 90 communicants at St. Paul's, Wellsboro, with offerings of \$368, while St. John's, Bellefonte, gave \$82 to diocesan missions, and the Sunday School raised \$40. There were 96 communicants during the day. At All Saints', Shenandoah, there were 40 communicants and offerings of \$160. The offerings were for diocesan missions at St. Faith's, Mahanoy City, where there were 40 communicants, and a handsome altar cross and altar linen were presented. Ninety persons made their communion at Christ Church, Coudersport, where the offering was \$34. The little mission of All Saints', Williamsport, had 55 communicants, the largest number ever receiving in one day, and offerings of \$40. More than \$100 was given at St. Stephen's, Pittston. At Harrisburg there were 202 communicants and offerings of \$223, with additions of \$71 from the mite chests. A set of Eucharistic vestments and a surplice were also presented to the priest temporarily in charge, the Rev. H. S. Hastings. At St. Paul's, in the same city, 223 communions were made, and the offerings were \$485.

OTHER ITEMS of progress in the Diocese include the formation of a chapter of the Actors' Church Alliance at Williamsport with the Rev. E. H. Eckel as rector, and a new mission established in Reading, in the northwestern section of the city, which is growing very rapidly and where services are now being held in a school room. A member of the parish vestry has given a lot costing \$3,500 for the erection of a church. The old frame church at Pittston, near the railroad tracks, has been sold for \$9,500, and a lot in a better locality has been purchased for \$3,500.

AT THE CHURCH of the Redeemer, Sayre (Rev. F. T. Cady, rector), the altar in the side chapel has had an altar railing placed before the Holy Table, and a handsome pair of eucharistic candlesticks have been given in memory of John A. Fulford, born April 11th, 1895, died March 28th, 1904, to be placed above the chapel altar.

THE PARISH of St. Paul's, Columbia (Rev. F. W. Warden, rector), has received, through the Bishop, \$10,000 for a parish endowment and also a rectory.

THE NEW parish house of St. James' Church, Lancaster, was opened by the Bishop on the evening of April 7th. The cost of the edifice has been \$20,000.

AT THE MEETING of the congregation of Grace Church, Allentown, on Easter Monday, it was determined to make the church entirely free, where formerly the pews had been rented for morning services.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Resignation of Rev. D. F. Smith—Gifts to Christ Church—City Notes.

THE REV. DANIEL F. SMITH, who for 18 years past has been rector of St. Luke's Church, Evanston, has felt it necessary, by reason of increasing age and infirmity, to tender his resignation of that work. Mr. Smith is a graduate of Bowdoin College, and was ordained deacon in 1861 and priest in 1862 by the late Bishop Burgess of Maine. His first work in the ministry was the rectorship of St. Anne's Church, Calais, Maine, after which he was rector at Pittsfield, N. H. After that, he had work in Portland, Maine,

and in Island Pond, Vt., when, coming West in 1878, he was engaged for a while in educational work in Hinsdale, Ill., and then became rector of Grace Church at that place.



REV. DANIEL F. SMITH.

His rectorship of St. Luke's Church, Evanston, dates from 1886, and he is one of the senior of the diocesan clergy.

The connection of the Rev. Robert Benedict, who has been curate at the same parish, was terminated on April 1st, and Mr. Benedict has taken other work.

CHRIST CHURCH, Woodlawn, Chicago (Rev. C. H. Young, rector), has received from Mrs. W. G. Hibbard, as a memorial of her husband, 100 feet of land adjoining the church on Woodlawn Avenue. This gives one-half block front on 65th Street and 200 feet on Woodlawn Avenue. The large Easter offering and the enthusiasm now manifest in the parish give hopes that the much-needed larger church may be commenced within a year.

On Easter day a beautiful ciborium was presented as a memorial of Margaret Flower, and a pair of handsome silver cruets, one a thank-offering and the other a memorial of Walter James Harrison. A fund toward a marble altar as a memorial of all the faithful departed of the parish has been started.

THE LIME LIGHT LECTURE on The Church in America by the Rev. Charles Scadding was given in Steinway Hall on Thursday afternoon under the auspices of the Woman's Auxiliary of the Diocese. The hall was much too small to accommodate the many who wanted to hear the lecture, and on account of the stringent city laws, all except about 600 had to be turned away. The lecture was divided into four parts: (1) The Colonial Church, in which many of the interesting facts of the early history were illustrated both by picture and also by Mr. Scadding's interesting descriptions; (2) Work Amongst the Colored People—Early Educational Work; (3) Work Amongst the American Indians; (4) Picturesque Alaska. It is to be hoped that this educational work may go on in order that Church people generally may know more about the Church's life.

A MEETING of the directors of the various branches of the Brotherhood of St. Andrew was held at Mr. Burton White's on Monday for the purpose of discussing Brotherhood work and getting acquainted with one another.

THE CHAPLAINS of the Actors' Church Alliance met for organization and planning of work for the coming season. Great in-

terest was shown by the chaplains and arrangements made for publishing the hours of service at the various theatres.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

School for Missions—Gifts at West Haven—Notes.

THE SUMMER SCHOOL for Missions to be held at New Milford is to include a daily celebration and service of intercessory prayer at 7 A. M., instructions from 9:15 to 12, a normal study class, which will run as an alternate course to the second hour of the morning, namely, from 10:15 to 11; daily, after the noon hour, there will be discussion of methods of work, Study Classes, The Congregation and Missions, The Sunday School and Missions, Societies of Churchmen and Women, and Missions, being some of the topics proposed. Luncheon will be served at 1:15 P. M. After this, until the dinner hour at 6:30, there will be an intermission for recreation. At 7:45 there will follow a missionary talk and family evening prayers will close the day. Mrs. Black, the owner of Ingleside School for girls at New Milford, Conn., where the school is to be held, will have everything done for the comfort of the members. The house will accommodate 100 people. Eighty places are already taken. It is planned to open the Weantinaug School for boys, most beautifully situated not far from Ingleside, in order to accommodate the applications coming in daily.

All requests for admission are considered in order of their reception, and an early application to Miss Jarvis, Brooklyn, Conn., is recommended.

CHRIST CHURCH, West Haven, in the town of Orange, and a suburb of the "City of Elms," is one of the oldest parishes in the Diocese, being founded in 1740. The church building, begun in 1738, was completed three years later. At the service on Easter day, two fine memorials were unveiled—a Bishop's chair, given by the Daughters of the King, in memory of the late Bishop Williams, and a magnificent brass lectern, the gift of an old parishioner, in memory of Captain Stephen Richards and his family.

During the past three years strenuous efforts have been put forth by the rector (the Rev. Arthur J. Gammack) and his people to remove the indebtedness resting upon the parish. This amounted to \$3,800, and has now been entirely provided for.

On Wednesday evening in Easter week, there was a festive gathering at the parish house, with the formal burning of the mortgages and obligations.

THE PARISH of Trinity Church, Milton (the Rev. John H. Jackson, rector), has lost a devoted communicant and zealous worker in Miss Charlotte Ellen Griswold, who lately entered into rest at the age of 44 years. Her departure is deeply lamented.

THE RECTOR of St. John's, Essex, the Rev. Percy Barnes, is bereaved in the death of his father, which occurred recently at the rectory.

THE WORK of Berkeley Divinity School was resumed April 12, after the Easter recess. The annual meeting of the alumni will be held June 7, and the 50th ordination on the following day.

A handsome altar cloth of white silk, embroidered with colors and gold, has been presented to the chapel as a memorial of the Rev. Frank Leonard Bush, of the class of 1867. It was used for the first time on the festival of the Annunciation. A set of handsomely bound copies of Dr. Tucker's hymnal has been presented by the Rev. Samuel F. Jarvis of the class of 1854.

Dean Binney has been called to Boston by the death of Mrs. Binney's mother, Mrs. Bush, who had long been an invalid.

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A CREDENCE-SHIEFL and a brass alms basin have been presented to St. Gabriel's Church, East Berlin, in memory of Dwight Chittenden Hewes, one of the youngest communicants, who died in October last. They were dedicated at the Easter communion on Low Sunday.

THE DEATH is announced of Mrs. Frances J. Manice, wife of the Rev. Dr. James Tuttle-Smith, and daughter of the late De Forest Manice of New York. She died in Paris, France, on Monday April 11th. Dr. Tuttle-Smith was for many years, rector of the Church of the Holy Sepulchre, New York City.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.
Gift at Texarkana.

ON LOW SUNDAY the Bishop of the Diocese visited Texarkana (Rev. Dr. Percy T. Fenn, rector), and consecrated the handsome brass pulpit, which a number of friends have erected, at a cost of \$225, to the memory of the late Major W. E. Estes, for several years an honored vestryman of the parish. At this service the rector presented a class of 33 persons for Confirmation. At the early service on Easter day, from 100 to 125 received the Holy Eucharist.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.
Sisters' House to be Removed to Fond du Lac—Oneida.

ARRANGEMENTS have been completed by which the Mother House of the Sisters of the Holy Nativity is to be removed from Providence, R. I., to Fond du Lac, and the transfer will be consummated at an early day. This Order was founded in 1882 by the present Bishop of Fond du Lac, who continues to be the chaplain of the Order. During the past years, the Sisters have been engaged at times in work in several parishes in Providence as also in several parts of the Diocese of Fond du Lac, and in the parishes of St. Mary the Virgin, New York City, and Holy Cross, Kingston, N. Y. A building will be erected for their convenience adjoining the present diocesan house in Fond du Lac, and extending 112 feet in length by 46 feet in width. At the Mother House, the Sisters have not only been engaged in teaching and in spiritual work, but also in the preparation of vestments and altar linen.

AT HOBART (Indian) mission, Oneida, there were 327 Communions made on Easter day, and 187 on Low Sunday.

IOWA.

T. N. MORRISON, D.D., Bishop.
Choir Festival at Waterloo.

A CHOIR FESTIVAL for the parishes of the Waverly Deanery was held at Christ Church, Waterloo, on the evening of the 12th inst. The choirs participating were those of Waverly, Mason City, Independence, Cedar Falls, and St. Mark's and Christ Churches, Waterloo. Among the choristers were girls in cap, gown, and cotta, as well as boys and men. The choirs were under the direction of the Rev. C. H. Bohn of Mason City, who is secretary and treasurer of the Iowa State Music Teachers' Association, while the organist was Mrs. R. C. Randall of the home church. The service was a festive evensong, beginning with the processional "We March, We March to Victory," during the singing of which the 125 choristers, with the clergy, passed up the nave to the choir, preceded by a processional cross. The music was exceptionally well rendered, the congregation so large that many were unable to gain admittance, and both from a devotional and an artistic point of view it was deemed a great

success. Prior to the service, the choristers were entertained at dinner by the ladies of Christ Church, and after the service they were again entertained. It is hoped that this may be only the first of a series of annual choir festivals for the deanery, in which are included not only the parishes whose choirs are mentioned as participating in this event, but also those of Dubuque, Charles City, and Oelwein.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.
Parish House for Kansas City.

IT IS HOPED that funds may shortly be in hand for the erection of a parish house and guild hall in connection with St. Paul's Church, Kansas City (Rev. John F. von Herrlich, rector). Mr. von Herrlich is now in the East in an attempt to secure the necessary funds.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Pp.
Gifts at Sheridan.

ST. PETER'S CHURCH, Sheridan, Wyo. (Rev. C. Walter MacWilliams, priest in charge), was the recipient, at Easter, of a beautiful pair of solid brass candlesticks, presented by Mr. and Mrs. Howard French; also of an Altar Service, given by Miss Lucretia Hall; and of a complete set of altar linens, given by the young ladies of the parish. The gifts were used for the first time on Easter day.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Bi-Centenary at Hempstead—Brooklyn Suburbs
—Diocesan Notes.

THE VENERABLE parish of St. George's, Hempstead, is to-day, April 23d, being St. George's day, celebrating the 200th anniversary of its organization.

THE RECENT increased demand for homes in the borough of Brooklyn, manifests a prosperous future for the outlying parishes. The rector-elect of the Church of the Holy Apostles, Windsor Terrace, the Rev. Frederic A. Wright, has been unable to rent a house for his use and is compelled to remain resident in the heart of the borough until the opportunity of securing a house is presented or one is specially built. This condition emphasizes the imperative need for the erection of rectories in these districts. It seems strange that so many parishes do not provide proper dwellings for the rector, though demanding immediate residence. Of the 54 parishes and missions in the Borough of Brooklyn, 20 only have rectories, though 40 are equipped with a chapel or parish building. In several instances the rectors are resident a distance from the cure, necessitating the use of the railroads.

THE SUBJECT of "The Social Mind" was treated in a manner calculated to produce the most earnest thought, by the Rev. Appleton Grannis at the meeting of the Junior Clericus, held Monday, April 11th, in the Diocesan House. The next meeting of this organization will be held in one of the country parishes where nature may add its voice to that of the essayist.

THE ANNUAL SERVICE of the Girls' Friendly Society in the Diocese was held in Grace Church on the Heights (Rev. C. F. J. Wrigley, D.D., rector), the Second Sunday after Easter. The Bishop presided and the Very Rev. Wilford L. Robbins, D.D., Dean of the General Theological Seminary, was the preacher.

THE MINISTER in charge of St. Philip's Church for colored people, the Rev. N. Peterson Boyd, has inaugurated a movement for the liquidation of the mortgage debt on the

church. To further the work, the Bishop has endorsed the effort, and asks that \$1,000 be raised for the purpose.

THE SPRING meetings of the several Archdeaconries will be held as follows: The Northern Archdeaconry of Brooklyn, in the Diocesan House, Tuesday, April 26th; the Archdeaconry of Queens and Nassau, at St. James' Church, Elmhurst; and the Southern Archdeaconry of Brooklyn, at St. John's Church, Fort Hamilton, May 3d. It is expected that the Archdeaconries of Brooklyn will discuss the question concerning an amalgamation, with one Archdeacon, presumably occupied in this work only, governing both.

BISHOP KINSOLVING of Brazil was the speaker at the meeting of the Long Island Branch of the Woman's Auxiliary, Thursday, April 14th.

THE REV. HENRY B. GORGAS and the Rev. Edmund B. Smith of this Diocese were present by invitation at the Easter services held in the Orthodox Russian Cathedral in the Borough of Manhattan. The services were very ornate and strictly in accord with the liturgy of the Church. The service began at 11:30 p. m., Easter even, continuing until 2 a. m.

A HANDSOME Altar Service was presented to the mission at Martense, Easter day, by the rector of St. Jude's Church, the Rev. C. M. Dunham. This is a mission of the latter named church.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.
New Church for Santa Barbara.

THE VESTRY of Trinity Church, Santa Barbara, have succeeded so well in raising the building fund for the new church to replace the one destroyed by fire last December, that they have decided to proceed at once with the erection of a stone church to cost about \$50,000. At a recent meeting of the building committee, several designs were submitted from architects in New York and elsewhere in the East. The committee adopted the designs of Mr. A. B. Benton of Los Angeles, and the building will proceed under his supervision. Mr. Benton has designed so many churches throughout the Diocese that he might almost be considered the diocesan architect. The group of buildings in the rear of St. Paul's Pro-Cathedral, including the parish house, diocesan offices, and diocesan hall, are from his designs.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Burial of Rev. George C. Stokes—Aid for Church of the Messiah—Two Deaths—Colored Work at Annapolis.

THE REV. GEORGE C. STOKES, rector of the Church of the Redeemer, Baltimore county, who died suddenly on the afternoon of Easter day, at the rectory, was buried on the Thursday afternoon following. The service was held in the Church of the Redeemer, of which he had been rector for nearly 44 years. There was a large attendance and fully 25 of the clergy of Baltimore and vicinity were present. At 3:30 o'clock the body, which had been lying in state in the rectory, was carried to the church, preceded by the clergy and honorary pallbearers. The service was taken by the Bishop of Maryland, assisted by the Rev. J. Houston Eccleston, D.D., President of the Standing Committee, of which the deceased was the honored Secretary. The Rev. J. S. B. Hodges, D.D., the Rev. William M. Dame, D.D., the Rev. Frederick Gibson, D.D., the Rev. W. H. H. Powers, and the Rev. Arthur C. Powell, the remaining members of the Standing Committee, and Messrs. E. Glenn Perine, Edgar G. Miller, Charles D. Fisher, W. S. G. Baker, and ex-Judge Robert Gilmore, vestrymen of

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hurch of the Redeemer were the honorary pallbearers. The interment was in Greenmount Cemetery. Owing to the inability of the Bishop to go to the grave, the Rev. Dr. Eccleston officiated, assisted by the Rev. Edward H. C. Goodwin, vicar of St. Cornelius' Chapel, Governor's Island, N. Y., who is the only survivor of a class of five students of the Rev. Dr. Atkinson, in which the Rev. Mr. Stokes was his classmate.

The Rev. Mr. Stokes was born in Baltimore, May 20, 1824. He was educated for the law, but afterwards entered the ministry, serving first as assistant minister of Mount Calvary Church, Baltimore. After several years he became rector of Chester parish in Kent county. In 1860 he returned to Baltimore county, becoming rector of the Church of the Redeemer. Through his efforts the present handsome church was erected some years ago. He was also very instrumental in the building of four other churches. Besides being secretary of the Standing Committee, he was also a trustee of Hannah More Academy, the large diocesan School for Girls near Reisterstown.

QUITE a number of churches throughout the Diocese have taken offerings for the Church of the Messiah, which was destroyed in the Baltimore fire. On Wednesday evening, April 13, a musicalale was held at the residence of the Bishop of Maryland for the same purpose.

ON THE OCTAVE of Easter day, two of Baltimore's most conscientious and faithful Churchwomen were removed from their earthly sphere of labor to enter into that rest which remaineth for the people of God, where nevertheless they rest not day nor night from His perfect service. Miss Emma Lee Thomas, a prominent worker in St. George's Church, Baltimore, died suddenly at the home of her cousin in Wilmington, N. C., on Sunday morning, April 10th. Several months ago she accompanied her mother, who is in poor health, to Wilmington, hoping that the change in climate would be beneficial to her. Miss Thomas was one of "the faithful" who always had the welfare of the Church at heart. She will long be missed at St. George's, where she was an active member of the Daughters of the King and other organizations. The service was at St. George's Church the following Wednesday. The clergy of the church were assisted by the Rev. Chas. W. Coit, rector of St. Luke's, Baltimore, of which church her mother is a communicant.

Miss Emily Upshur Johnston, of a prominent Baltimore family and a communicant of Grace Church, who devoted almost her entire time to Church work and charity, died suddenly on the same morning. She had attended the early celebration at Grace Church, and on her return breakfasted with the family of her brother, Dr. Samuel Johnston, with whom she had lived for many years. A short time later she died.

In Miss Johnston, Grace Church loses a faithful and devout communicant who was ever ready to do what she could.

IT IS NECESSARY to secure a new building for the colored congregation of St. Philip's Chapel, Annapolis (Rev. John Henry Simons, priest in charge), as the old building is in bad shape. Contractors are to be selected within a short time to erect the new chapel building on the lot on which the old building now stands. As soon as the contracts are let, the work of razing the old school room and the moving of the old building will be begun.

MASSACHUSETTS.

W.M. LAWRENCE, D.D., LL.D., Bishop.

Death of Rev. A. H. Amory—Preparations for General Convention—St. Monica's Home—Choir Festival—Notes.

THE DEATH of the Rev. Augustine H. Amory, rector of St. Stephen's Church, Lynn,

occurred at the rectory on the evening of April 9th. It was caused by lung fever, which resulted from an accident that occurred some two months ago, in which he fell through the ice of a pond and narrowly escaped drowning, while he was so severely chilled as to lead to the disease that has resulted in his death. He was making parochial calls at the time, and took that means of going from place to place.

Mr. Amory was born in Boston in 1849, and was graduated from Harvard University and from the Episcopal Theological Seminary in 1877 and 1880 respectively. It was in the latter year that he was ordained deacon by the late Bishop Paddock of Massachusetts, who also advanced him to the priesthood in 1881. Until 1901 his ministry had been spent at Grace Church, Lawrence, first as assistant and then as rector. Since 1901 he has been in his present parish. At the time of his death he was also assistant secretary and an examining chaplain of the Diocese, and had served as Archdeacon of Lowell. Mr. Amory leaves a widow and two sons. He was a cousin of the present Bishop of Massachusetts.

A special car took the Boston clergy to his funeral April 12th, in St. Stephen's, Lynn. Bishop Lawrence officiated, assisted by the Rev. Messrs. Arthur W. Moulton, George S. Fiske, and Thomas E. Campbell. The clerical pall-bearers were the Rev. Drs. Addison, Hodges, Nash, Storrs, Archdeacon Babcock, and the Rev. Messrs. F. P. Franks, A. P. Greenleaf, Frederic Palmer, and J. W. Suter. A large number of the clergy were in the procession. The relatives of the family, numbering over fifty, together with his parishioners and friends, filled the large edifice. Bishop Lawrence had charge of the service, the lesson being read by the Rev. Arthur W. Moulton. The deceased priest's stall in the chancel was decorated with lilies, tulips, and ferns. The interment was in Forest Hill, Boston. The simplicity of this impressive service accorded well with Mr. Amory's nature. He was a noble, true servant of the Master, genial in his bearing toward others, and ever kind and considerate in his dealings with mankind. He was never physically strong, and his energy and devotion in the missionary work of this Diocese, when he served as Archdeacon of Lowell, were often overtaxed. No priest ever gave himself more unsparsingly to the work of the Church, and none will be more universally mourned for his generous gifts of money and service.

A NOTABLE incident in connection with Trinity Church, Boston, is the completion of 50 years of service as warden and vestryman by Mr. Charles Henry Parker, who received from the vestry appreciative resolutions on the occasion. He has now retired from the office named. Mr. Parker is a grandson of the late Bishop Parker, who was rector of Trinity Church during the Revolutionary War and Bishop of Massachusetts for less than three months in 1804, in which year he died on December 6th.

PREPARATIONS for the General Convention are manifesting themselves in the details of the arrangements by the committee. The opening service will be in Trinity, October 5th. Daily prayers will be said in that church and a choir of men will render the music. Copley Hall will be the business headquarters of the Convention. A post office with telephone and telegraph accommodations, is arranged for. The daily luncheon will also be served there. On the second day of the Convention, Bishop Lawrence will give a reception to all the Bishops. It is rumored that the Archbishop of Canterbury will be present. He has expressed his desire to come, if his duties permit. There will be a "Cambridge Day," when the Convention and Woman's Auxiliary will visit the places of literary and historic value in that town.

The headquarters of the Woman's Auxiliary for that day will be Old Christ Church, Cambridge. On "Concord Day" the Convention will be the guests of the Rev. Charles L. Hutchins, D.D., and his beautiful residence will be thrown open to the delegates.

THE REV. F. S. HARRADEN has just completed fifteen years as rector of St. Andrew's, Hanover. This parish was founded in 1731.

ST. MONICA'S HOME for indigent colored women will soon remove from their present quarters on Joy Street to the house, 125 Highland Street, Roxbury, once the home of William Lloyd Garrison, the great friend of the colored people. This house has been purchased by the Sisters of St. Margaret. The new house, with its 11 rooms, baths, and the area of land surrounding it, will be a great improvement over the old quarters, and will meet the needs of the home for many years to come.

St. Monica's Home was started in the winter of 1888, and has grown steadily ever since. A touching incident in its history is the case of Mary Frye, an old Southern cook. She was for three years a patient and died of cancer. St. Monica's was the residuary legatee of her savings, and the amount paid in from that bequest was \$451.85.

ST. JAMES CHURCH, North Cambridge, is planning for the erection of a bell tower.

THE CHOIR FESTIVAL will be held in six sections this year: April 20, at the Church of the Advent; April 27, at St. Paul's Church; April 27, Church of the Advent; May 5, St. Paul's Church; May 5, St. John's Church, East Boston. The services will begin at 7:30 P. M. Tickets may be obtained by applying to Mr. Charles G. Saunders, 95 Milk Street, Boston.

ST. JAMES' CHURCH, New Bedford, under the able business administration of its rector, the Rev. W. B. Holcombe, has a plan of co-operative sales established in its vicinity. The work is carried in two large houses, which are owned by the rector, and sales of useful articles are there carried on upon a large scale. Last year the sales amounted to \$7,000, and about \$3,700 was distributed among the interested parties.

MISS LUCY R. WOODS, whose recent death is so deeply mourned in the Diocese, taught for thirty years a class of young women in Trinity Church. The class has now been placed in charge of Miss Heloise E. Hersey, the well-known authoress.

THE EPISCOPAL CITY MISSION reports a deficit of \$3,300 for the year ending April 1.

THE CORNER STONE of St. Mark's Church, Dorchester, is appointed to be laid by the Ven. Samuel G. Babcock, Archdeacon of Massachusetts, on St. Mark's day, April 25, at 4:30 o'clock.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Death of Sidney D. Miller—Detroit Notes.

A DISTINGUISHED Churchman passed to his rest in the person of Mr. Sidney D. Miller, a member of the Standing Committee of the Diocese, a deputy to General Convention, and senior warden of Christ Church, Detroit. Mr. Miller was also a philanthropist, and for nearly a quarter century had been President of the Board of Trustees of the Detroit College of Medicine. He was a banker, and was active in public work of many different kinds. The burial service was conducted on the 5th inst. at Christ Church, being conducted by the Bishops of Michigan and Long Island, assisted by the Rev. W. D. Maxon, D.D., rector of Christ Church. The active pallbearers were the Superintendent of Police and five police captains, while the honorary pallbearers included an extended list of men prominent in many fields of ac-

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tivity, among them being Mayor Maybury, President Angell of the University of Michigan, the Hon. H. P. Baldwin, Mr. T. H. Eaton, Mr. D. M. Ferry, and others of equal prominence.

SERVICES at St. James' Church, Detroit, were interrupted on Low Sunday by the sudden illness of the Rev. A. A. Robertson, who is in charge during the absence of the rector, the Rev. S. W. Frisbie. After the close of the sermon, Mr. Robertson suffered an attack of dizziness, which compelled him to conclude the service hastily, and he was taken to his home. Later reports state that his condition is not serious.

THE ARMITAGE CLUB of St. John's Church, Detroit, held a meeting in the parish house on the 12th, at which the Rev. W. S. Sayres the diocesan missionary, gave a talk on China. It was fully illustrated with stereopticon views. A new organ for St. John's Church will be installed within a few weeks. There were 802 communions made in the church on Easter.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.
Illness of the Bishop.

BISHOP WHITE is suffering from nervous prostration, having been obliged to give up work immediately after the close of the evening service on Low Sunday, when he preached in Trinity Church, Fort Wayne. He was obliged to go to a local physician for care and treatment, but it is considered improbable that his condition will become serious.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Resignation of Rev. E. G. Richardson.

ILL HEALTH has compelled the rector of St. James' Church, Milwaukee, the Rev. Edwin G. Richardson, to tender his resignation to the vestry, and to retire for a time from active work. He has been in poor health for some years, and in February was obliged to give up work and seek relief in a trip, with his mother, around the Bermudas. Returning to Milwaukee shortly before Easter, he collapsed completely after the Easter morning service. The vacancy will be supplied; for the present, by the Rev. R. G. Noland, who was in charge during Mr. Richardson's recent absence.

The Rev. Edwin G. Richardson was born in Baltimore, January 5, 1856, his father being the late Rev. Samuel McDonald Richardson, a perpetual deacon and president of a savings bank in Baltimore. After a few years in commercial life he entered Johns



REV. EDWIN G. RICHARDSON.

Hopkins University, graduating in 1880, and afterward studied for orders in the Philadelphia Divinity School. He was ordained deacon in 1882 by the late Bishop Pinkney of Maryland, and priest in 1883 by Bishop Starkey of Newark. After a diaconate spent

as assistant at Trinity Church, Newark, he became rector of St. Stephen's Church in that city. It was in 1885 that he entered upon the rectorship of St. James' Church, Milwaukee, which he has held until the present time. Mr. Richardson has at different times served as Secretary of the Council, as member of the diocesan Board of Missions, and as deputy to General Convention from the Diocese of Milwaukee. He is unmarried. His ill health, with his consequent retirement, brings regret to his large parish, as also to many others in Milwaukee. It is considered likely that for the present he will make his home in Baltimore, where his mother resides.

MINNESOTA.

S. C. EDSELL, D.D., Bishop.

The Schools at Faribault—Rochester—Conference of Church Clubs.

AT SHATTUCK SCHOOL, Faribault, during Lent, besides the daily morning service in Shumway Memorial chapel, Wednesday and Friday afternoon services were held at which the assistant rector delivered addresses on The Christian Character and Life. On Easter even, sixteen boys, cadets of the school, were baptized. The Easter day services were unusually impressive. Nearly every member of the student and teaching body attended the early celebration at 6 o'clock. The offering made for Missions amounted to nearly \$150. On the First Sunday after Easter, Bishop Edsall visited the school and confirmed a class of nine boys and young men.

ST. MARY'S HALL, Faribault, enjoys the privilege of having as its chaplain the Rev. Geo. C. Tanner, D.D., who for a great number of years has been prominently identified with the educational and missionary work of Minnesota, and is a member of the faculty of Shattuck School at Faribault. Under his able spiritual direction the Lenten services have been daily held and great interest shown. The Three Hours' Service of Devotion upon Good Friday was this year conducted by Mr. Gesner, the assistant rector of Shattuck. Nearly the entire school of pupils and teachers reverently remained throughout the service. The Easter holidays, lasting until the 19th, began Easter Monday. St. Mary's has never been in a more flourishing condition than now under its able and beloved principal, Miss Eells.

AT CALVARY CHURCH, Rochester (Rev. W. W. Fowler, rector), a new pipe organ has been purchased at a cost of \$1,600, and will be placed in the church about September 1st. Some necessary changes in the arrangement of the chancel will be made prior to that time.

THE NATIONAL CONFERENCE of Church Clubs is this week in session at St. Paul.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Address by Frederick Warde.

ON THE AFTERNOON of Low Sunday, Mr. Frederick Warde, the distinguished actor and an honorary vice-president of the Actors' Church Alliance, gave an address on the subject of The Relation between the Church and the Stage, at St. John's Church, St. Louis.

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

New Vestry at the Cathedral.

A NEW VESTRY was chosen for Trinity Cathedral, Omaha, in Easter week, on an issue, it is said, as to whether the services should become more "ritualistic," the affirmative side carrying the day. Judge James M. Woolworth, Chancellor of the Diocese, and for many years distinguished in the Church locally and in General Convention,

was among those newly chosen. Though the Cathedral of the Diocese, Trinity is under the control of a local vestry, and it has long been a representative of what may be termed "old-fashioned" Churchmanship.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Death of Rev. Henry E. Duncan.

THE DEATH is announced of the Rev. Henry E. Duncan, an aged and retired priest of the Diocese, whose ministry began in 1848. He was rector at East Chester, N. Y., then at West Point, and from 1854 till 1874, of St. Luke's Church, Matteawan, N. Y.; and afterward, for about an equal period, rector of Grace Church, Elizabeth, N. J. For several years Mr. Duncan has been retired, owing to the infirmities of his age, and has been resident in New York City. He died March 29th, at the age of 80 years.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Woman's Auxiliary in Toledo—St. Mark's—Cleveland Notes.

THE WOMAN'S AUXILIARY of Toledo met in Grace Church on Wednesday, April 13th. Reports showed increased interest and activity. Trinity Church has sent \$50 to the Indian missions under the Rev. Mr. Coolidge, besides various other gifts, and has had two notable and successful missionary meetings, one of which was conducted by Mrs. W. A. Leonard, diocesan president. St. Mark's reported regular meetings at which missionary readings continue. Literature, worth \$15, had been sent to Kentucky. The Church Periodical Club is circulating papers extensively. Ten dollars were sent to a medical missionary, \$10 to Rev. Mr. Schlemon in Persia, and a box to a Western missionary. Mrs. M. Wolverton and Miss Walbridge read papers on The Philippine Mission, which were further discussed by several. The Rev. A. Lessingwell, rector of Trinity, who had started the subscription for a mule for the Rev. W. C. Clapp at Bontoc, P. I., reported that the mule had been bought, was an unusually large and handsome specimen, and was named "Toledo," in honor of the city where the donors lived. Mrs. Boiles, who has for several years been a very efficient president, sent in her resignation, and a vote of thanks was passed for her very acceptable services. Mrs. L. P. Franklin, the wife of the curate of Trinity, was nominated to the Bishop as her successor.

THE CONTRACT on the new St. Mark's Church, Toledo, which is to cost some \$100,000 before completed, is let, and the work has begun.

THE WORK of laying stone in the new Trinity Cathedral, Cleveland, is pushing rapidly forward with the opening of the spring weather. The stone-cutters have been at work during the winter and are a month or more ahead of the builders. It is expected to have the building under cover by December 1st. This will mean, however, only a temporary roof over the crossing where the tower is to be. The tower and the narthex will be left incomplete till sufficient funds are received to finish them.

GRACE CHURCH is extending its influence in Cleveland by opening up a new mission in the southeastern part of the city. A suite of five rooms has been rented in which the Sunday School and Church service will be held by the curate, the Rev. Vincent C. Lacey, every Sunday afternoon.

THE BISHOP sailed for Europe, April 12th, where he will spend a month making an official visitation of the American Churches in Europe. He will return about the 18th of May. The Bishop of Delaware will confirm

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member of classes in Ohio for Bishop Leonard during his absence.

CLEVELAND Clericus at its last meeting appointed a committee to compare the communicant list of the various parishes with a view to their revision so that no name will be on more than one list. The Clericus has been discussing at length the subject of transfers of communicants and the establishing of parochial bounds in the city, but no definite results have yet been reached.

OLYMPIA.

FREDERICK W. KEATOR, D.D., Miss. Bp.
Interdiocesan Clericus—Gifts at Seattle—Notes.

THE INTERDIOCESAN CLERICUS, an organization of the North-Pacific clergy, meets in Seattle, May 24-27. An opening service on the night of Tuesday, the 24th, at Trinity Church, will be addressed by the Bishop of Olympia and will be followed by a reception. The Wednesday sessions will also be held at Trinity, those of Thursday at St. Mark's, while Friday, the 27th, will close the sessions with a Quiet Day at Trinity Church. The subjects for discussion, thus far announced, include: The Sanctity of Marriage, The Education of the Clergy, The Church and Holy Scripture, and The Church and Her Influence.

TRINITY CHURCH, Seattle (Rev. H. H. Gowen, rector), has received gifts of a handsome set of violet silk vestments, presented by Mrs. Slamm, to whom the parish is already indebted for the sets of vestments in white and green; also from Mrs. J. C. Henry, a much needed wardrobe for the safe keeping of vestments and altar linen. The rector hopes that some kind friend may present the parish with an additional chalice.

THE CONFIRMATIONS in this Jurisdiction, up to this date, exceed in number those during the whole of the last convocational year.

AT PORT CRESCENT, Blaine, Bremerton, Dunlop, West Seattle, Hoquiam, and Fremon, new churches are either under way or efforts are being made to build this year.

THE PARISHES of Tacoma united in the Three Hours' Service at Trinity Church, on Good Friday, Bishop Keator conducting the entire service and making the addresses. The congregation was very large and the service most impressive.

OREGON.

B. W. MORRIS, D.D., Bishop.

Cornerstone Opened in Portland—Diocesan Notes.

AN INTERESTING incident took place recently at Trinity Church, Portland, when the box from the corner stone of the old church building was opened and its contents inspected. This box was sealed at the time of the laying of the corner stone, April 25, 1872, and will again be deposited in the walls of the new church now in course of erection. Among the contents were a monograph, written by Judge Matthew P. Deady, setting forth at some length the history of Trinity parish, which shows that it was organized in 1851, and that on September 24, 1854, its first church was consecrated, being the first work of the Church on the Pacific coast to receive a consecrated church. There were also a Bible, a Prayer Book, copies of the canons and of various local reports.

TRINITY CHURCH, Portland (Rev. A. A. Morrison, Ph.D., rector), rejoices in seeing the foundation for their new church go on. The new building is to stand on the corner of 19th and Everett, one block from the episcopal residence, and next to the Bishop Scott Academy. It is to be of solid grey stone and will cost when completed, about \$100,000. It is expected that the corner stone will be laid at the time of the meeting of the annual Convention of the Diocese.

GRACE CHURCH, Astoria (Rev. Wm. S. Short, rector), has at last secured an assistant in the person of Rev. Mr. Forsythe, a deacon from Australia. He will attend to the missions at Seaside, Hammond, and Shipanon, also Holy Innocents' chapel, Astoria. Mr. Short has worked 17 years alone in this field, and now his hope is rewarded by seeing two men in the field instead of one.

AT PENDLETON (Church of the Redeemer) Easter was a sad day. It being the day when the resignation of the Rev. W. E. Potwine was to take effect. The Rev. Mr. Potwine came to the Diocese nearly 22 years ago, and took work in the then remote station at Pendleton in eastern Oregon. The work grew, and to-day he leaves a strong parish with a well-appointed church. Mr. Potwine has been for years the secretary of the Diocese and has identified himself with all its work. He will be missed by all.

On Easter Monday the parish gathered in the parish house to bid their rector good-bye. Resolutions of regret at his departure were presented, and a well-filled purse was given him. Mr. Potwine sailed on the 16th from San Francisco for Honolulu. The Rev. H. D. Chambers, the district missionary, is supplying the services for the present.

THE ANNUAL CONVENTION of the Diocese has been called to meet at Trinity Chapel, Portland, on the evening of June 16. Several important matters are to come before this Convention.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Report on Courts of Appeal—Church Club—Philadelphia Notes—Divinity School Notes

AT LAST YEAR'S diocesan Convention, a special committee was appointed to consider the resolutions of the Diocese of Milwaukee asking for joint action by the Diocese to memorialize General Convention to grant relief to the Bishops and clergy of the Church in the matter of Courts of Appeal. The committee was instructed to print its report not later than April 1st, and in accordance with those instructions, has agreed upon the following report, which has accordingly been printed:

"At the sessions of the Convention of the Protestant Episcopal Church in the Diocese of Pennsylvania, held May 5 and 6, 1903, a communication from the Council of the Diocese of Milwaukee was read as follows:

"WHEREAS, Recent events that have been widely published and discussed in the public press, have illustrated anew the grave evils resulting from the neglect in this Church to make canonical provision for extra-diocesan Courts of Appeal in cases of the trial of a Clergyman; a neglect that renders both the Minister who may be defendant, and the Bishop who may act as trial judge or may pronounce sentence after trial, liable to the gravest injustice or suspicion of injustice, by reason of the impossibility of granting or receiving a new trial upon appeal to a higher court; therefore be it

"Resolved, That the Diocese of Milwaukee, which has happily been free from any instance of the trial of any of her Clergy for a long term of years, earnestly petitions General Convention to grant some form of relief, by provision for extra-diocesan Courts of Appeals, for the protection alike of the Bishops and the other Clergy of this Church; and

"Resolved, further, That such relief can, in the opinion of this Diocese, be most satisfactorily effected by means of a wise provision for the grouping of Dioceses and Missionary Districts together in a Provincial System designed to embrace the whole country, by due provision of Canon, according to the terms of Article VII. of the Constitution; and

"Resolved, That the Secretary of the Council be and is hereby instructed to communicate this action to the Secretaries of the several Diocesan Councils, Conventions, and Synods of the Church in this country, with the request that it be brought to the attention of each of said Diocesan bodies; and that this Diocese earnestly requests

the co-operation of each of such bodies, if it shall seem good to any of them, in presenting to the General Convention of 1904 a body of petitions from every Diocese embodying the preamble and the first or second of these resolutions, or others of like import, at their own discretion, to the end that the mind of the Church at large on this important and pressing matter may be distinctly shown; and this Diocese would appreciate the courtesy of any other Diocese that would inform their Secretary what action, if any, might be taken therein under this invitation."

"On motion, the foregoing communication was referred to a Special Committee consisting of the members of the Committee on Canons, to report on the same to the Convention of 1904, and it was

"Resolved That the Committee appointed to consider and report on an Extra-Diocesan Court of Appeal to the Convention of 1904, be requested to distribute their report by the 1st of April, 1904. (See pages 123 and 141 of the Journal of 19(3)."

"Your Committee respectfully report that they have had several conferences on the subject thus referred to them, and have also had correspondence with a Committee of the House of Deputies appointed to prepare a canon for the creation of extra-diocesan Courts of Review and of a Court of Appeal under Article IX. of the Constitution.

"Until the adoption of that article in 1901, every attempt to secure the establishment of Courts of Review by authority of the General Convention was opposed on the ground that the General Convention had no constitutional authority to interfere in matters of diocesan discipline. That objection was completely removed by the insertion of the following provisions in Article IX. of the Constitution:

"The General Convention may establish or may provide for the establishment of Courts of Review of the determination of Diocesan or other trial Courts."

"The General Convention, in like manner, may establish an ultimate Court of Appeal, solely for the review of the determination of any Court of Review on questions of doctrine, faith, or worship."

"Under these provisions of the Constitution, the General Convention is now clothed with ample power to establish Courts of Review and also a Court of Appeal for the final determination of questions of doctrine, faith, or worship. The Diocese of Milwaukee requests us to unite with it in an earnest effort to induce the General Convention to exercise that power by enacting the necessary canon or canons."

"Your Committee unanimously recommend that the Diocese of Pennsylvania unite with the Diocese of Milwaukee in that effort."

"1. Error is the common misfortune of humanity; and the experience of mankind in Church and State has shown the necessity of providing Courts of Review to revise the determinations of courts of first instance."

"2. The necessity of Courts of Review increases with the importance of the issues at stake. The law cares little for trifles; but when life, or liberty, or honorable reputation is involved, no State of the American Union leaves a citizen at the mercy of a single trial court."

"3. The necessity of Courts of Review is greatly increased when there is a possibility, and even a probability, that the trial court may be composed of ill-instructed and inexperienced men."

"4. In the Protestant Episcopal Church, diocesan courts are often required to try cases involving questions of fidelity to the most sacred obligations, and even allegations of gross personal immorality; yet these courts are mostly chance committees whose members may be, and often are, wholly inexperienced in judicial proceedings, ignorant of the fundamental rules of evidence, and sometimes they have shown themselves to be hardly less ignorant of theological questions

on which they have delivered their judgment. The Bishops to whom the verdicts of these petty courts are referred for approval are doubtless better qualified, but even they are rarely men of judicial training; and it is not just to lay upon them the chief burden of responsibility for errors which, at one time or another, are certain to occur.

5. Hence Courts of Review are necessary for the protection of Bishops from the danger of possible, and, in some cases, of almost certain injustice; and so long as the Church fails to provide such courts, Bishops will continue to be liable to the scandal and vexation of prosecution in secular courts for acts and judgments which they have done and given in their episcopal capacity.

6. The present position of the Episcopal Church in this matter is utterly anomalous. It is the only Church on earth in which a clergyman may be found guilty of crime or of heresy by an ignorant court, sentenced by an ill-advised Bishop, and driven in disgrace from office and benefice, with no appeal save to the final judgment of God at the last day.

"For such a state of things to have been suffered to continue for more than a century, is itself a scandal, and your Committee recommends the adoption of the following resolutions:

Resolved, That the Diocese of Pennsylvania, in annual Convention assembled, heartily unites with the Diocese of Milwaukee in a request to the General Convention to take such action as may be necessary under the Ninth Article of the Constitution, to establish Extra-Diocesan Courts of Review, and a Court of Appeal for the final determination of questions of doctrine, faith, and worship.

Resolved, That our Deputies to the General Convention be requested to present the foregoing resolution to the House of Deputies as a memorial from this Diocese, and that a copy of the same resolution be sent to the secretary of the diocesan Council of Milwaukee.

Resolved, That this Committee be discharged.

"JOHN FULTON, Chairman,
"J. ANDREWS HARRIS,
"G. WOOLSEY HODGE,
"WILLIAM S. PRICE,
"FRANCIS A. LEWIS,
"HENRY BUDD."

It is understood that the committee did not make any recommendation in regard to a Provincial System, because of differences within the Diocese as to the advisability of such action, and because it was desired that the largest degree of unanimity possible should be secured.

THE CONGREGATION in the Church of Our Saviour, Jenkintown the Rev. Robert Coles, rector), was greatly disturbed at the morning service on Low Sunday by the entrance of a supposedly mad-dog. The animal was finally shot by the son of the burgess of the borough.

PARTLY through the generosity of two vestrymen of the House of Prayer, Branchtown (the Rev. C. Thacher Pfeiffer, rector), the parish house has been lighted by electricity, which takes the place of oil lamps. Messrs Grant and Large gave their services and made possible a lantern lecture during Lent on "The Life of Christ," by the Rev. L. N. Caley of the Church of the Nativity, Philadelphia.

THE REV. C. ELLIS STEVENS, LL.D., D.C.L., having accepted literary work, has resigned the rectorship of Christ Church, Philadelphia, after twelve years' incumbency, in which he has greatly increased the parochial endowment, and made the largest record of spiritual activities in the history of this ancient church. In accepting the resignation,

the vestry has voted him salary for the year, and provided a special honorarium of \$2,000 in recognition of his services.

A NOTABLE intercessory service for the coming Convention of the Brotherhood of St. Andrew, which meets in Philadelphia at Michaelmas, was held in St. Matthew's Church, Philadelphia, on Monday evening, April 11. There were 386 men and boys present. The devotional exercises were conducted by the chaplain of the Philadelphia Local Assembly, the Rev. Floyd W. Tomkins, D.D., of the Church of the Holy Trinity, Philadelphia. Judge Davis spoke on "Loyalty," Mahlon N. Kline on "Zeal," Edward H. Bonsall on "Love."

A RECEPTION was tendered to David Wood, the blind organist of St. Stephen's Church, Philadelphia (the Rev. Elwood Worcester, rector), on Wednesday evening, April 13th, and a silver loving cup presented to him. Mr. Wood has been connected with St. Stephen's for many years and has brought the music up to a high standard.

THE ANNUAL dinner of the Church Club of Philadelphia was held on Thursday evening, April 14, at the Bullitt Building. About 240 Churchmen were present. Among the speakers were the Bishop and the Bishop Coadjutor of Pennsylvania and the Bishop of Newark. A cablegram was received from George C. Thomas, dated at Rome, April 13, making known that his health was much improved, and it was unanimously resolved that a message of congratulation be cabled and a request that he read the text: "Beloved, I wish above all things that you prosper and be in health." Judge Joseph Bryan of Virginia was present as a guest, and told of the efforts made by the Church in bringing about a reconciliation between the North and the South after the Civil War.

AMONG the most successful chapels in Philadelphia is Grace Church Chapel, Girard Avenue above 41st Street, West Philadelphia. The chapel owes its existence to the will of Mrs. Rebecca T. Willing, who bequeathed \$10,000 in 1888; but dying soon after, her will would have become inoperative had not the heirs agreed to carry out Mrs. Willing's wishes. The mission could not accept the money, for it was not a corporate body, and at that time strong enough to incorporate and become a parish under the canons, and therefore Grace Church became the sponsor for the chapel and accepted the trust and took a deed to the property to hold until the work became self-sustaining. Grace Church, at Twelfth and Cherry Streets, is one of the older parishes, admitted into union in 1827, and the neighborhood is becoming more and more undesirable—it is a parish with a past—whilst the chapel is bound to succeed and has a splendid future. The pew rents at Grace Church last reported amounted to \$2,145.33; the pew rents of the chapel amounted to \$1,777.77. The offerings of the church were \$3,351.68; of the chapel, \$2,192.99. Naturally there is a wish to separate by the communicants of the chapel, but the rector and the vestry of the church do not concur in this desire. There is an encumbrance on the chapel building and lands which the communicants of the chapel are willing to assume.

THE REV. DANIEL INGALLS ODELL, rector of the Church of the Annunciation, Philadelphia, has gone South for a month's rest. The Rev. Harvey Sheafe Fisher, rector of St. John's Church, Norristown, has also taken a short vacation. The Rev. H. Page Dyer, curate at the Church of the Ascension, has recovered from his recent illness.

ON EASTER MONDAY afternoon a very thoughtful act was rendered by the vested

Fifty Years the Standard



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oir of the Church of the Good Shepherd—John Alexander Goodfellow, recently a choir boy, Norman, died of smallpox, and of course admitted to be present at the funeral. It was arranged that the hymn should be sung at the grave service, and this was done on April 4th.

A brass memorial tablet will soon be placed in old St. Andrew's Church (the Rev. George Gunnell, Jr., rector), commemorating the long and loving services of a former priest of that parish, and is inscribed as follows:

IN MEMORIAM 1903
REV. WILBUR FISK PADDOCK, D.D.
BELOVED AND FAITHFUL RECTOR OF ST.
ANDREW'S CHURCH FROM APRIL 1865 TO
NOVEMBER 1901.

So he fed them with a faithful and true heart: and ruled them prudently with all his power (Psalm lxxviii. 73).

Jesus saith unto him, I am the way, the truth, and the life (St. John xiv. 6).

MISS SARAH BOWEN MOORE, a sister of the Rev. Joseph R. Moore, rector of the Church of the Resurrection, entered into rest on April 13th, after a long and painful illness. The Office for the Dead was held at 11 A. M., on Friday, April 15, in the Church of the Resurrection. For many years the sister had resided at the rectory.

THE SOCIETY of the Alumni of the Episcopal Academy held its annual banquet in the school auditorium on Friday evening, April 15, 1904. The following officers were elected: President, the Rev. Dr. J. Andrews Harris, probably the oldest priest in point of active service in the Diocese, and once a curate of St. Clement's; Vice-President, George C. Thomas, Treasurer of the Board of Missions; Secretary, Dr. William Klapp, Head Master of the Episcopal Academy; Treasurer, William W. Frazier, Jr., or St. James' Church, Philadelphia.

A CONTRACT has been awarded for another story to the parish house of St. John's Church, Northern Liberties (the Rev. Oscar Stewart Michael, rector). This parish is in the midst of a German population. The new addition will cost about \$7,000.

AT THE QUARTERLY meeting of the Northwest Convocation, on Friday afternoon, April 15th, in the Church House, the advisability of starting a new mission in Tioga was discussed and referred to the Bishop.

ON APRIL 8, 1903, one of the most self-sacrificing priests of the Diocese of Pennsylvania entered into rest—the Rev. Alden Welling. Father Welling was an Oblate of Mt. Calvary. On the anniversary of his burial, Solemn Vespers for the Dead were sung in Calvary Church on Tuesday evening, April 12, and a memorial address on the life and work of Father Welling was made by the Rev. H. H. P. Roche of the Church of the Transfiguration, West Philadelphia. There was a large congregation present. On the same evening a memorial tablet of stone was dedicated and unveiled by the present rector, the Rev. Warren K. Damuth, inscribed:

IN MEMORIAM
ALDEN WELLING, PRIEST
BORN DECEMBER 6, 1861.
DIED APRIL 8, 1903.
SOMETIMES RECTOR OF THIS PARISH.
1901—1903.
Requiescat in Pace.

On Wednesday morning there was a Solemn Requiem at 6 A. M., celebrant, the Rev. William A. McClenthen of St. Clement's Church; deacon, the Rev. Warren K. Damuth of Calvary Church; sub-deacon, the Rev. Charles F. Brookins of St. Mark's Church. This was followed by other Low Celebrations. In the afternoon a pilgrimage was made to the grave of Father Welling and at 5:30 P. M. a great, rough-hewn cross of granite was

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unveiled, which contained the following inscription:

ALDEN WELLING, PRIEST.
DECEMBER 6, 1861—APRIL 8, 1903.
*Sacerdos in Aeternum
Requiescat in Pace.*

THE PHILADELPHIA DIVINITY SCHOOL.

THE SEVENTH special missionary service under the auspices of the missionary society of the school was held in the Church of the Nativity (Rev. T. N. Caley, rector), on the evening of Low Sunday. Mr. Petero Chuaburo Daibo, at the request of the rector, and the Rev. Herman L. Duhring, D.D., were the speakers. Mr. Daibo spoke of his impression of America. It was a startling revelation to him, he said, to find that all Americans were not Christians. Dr. Duhring said that three-fourths of the whole world is under the influence of the heathen, and illustrated this proportion by turning up one of the corners of the white field of the flag of Japan and placing it on the red spot. This flag the preacher presented to Mr. Daibo.

On the same Sunday at noon, Mr. Petero Daibo addressed the students of the University of Pennsylvania at their service in the auditorium of Houston Hall. His subject was "The Crisis in the Japanese Student's Life."

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Church Burned at Corry—A Correction.

A LOSS of about \$2,500 was caused by fire in the basement of Emmanuel Church, Corry, on the 8th inst.

THE SET of stoles noted last week as presented to the rector of Trinity Church, New Castle, the Rev. C. W. Tyler, Ph.D., were from parishioners and choir, the address of presentation being made by a vestryman.

QUINCY.

M. E. FAWCETT, Ph.D., Bishop.

Death of Dr. C. C. Carter.

THE PARISH of Trinity Church, Rock Island (Rev. F. A. Heisley, rector), loses an active parishioner in the death of Dr. Charles C. Carter, who had for many years been a communicant and sometime a vestryman of the parish.

RHODE ISLAND.

WM. N. MCVICKAR, D.D., Bishop.

Guild House at Auburn—Churchmen's Club—Providence Notes.

A NEW GUILD HOUSE has been erected for the Church of the Ascension, Auburn, and is now completed. It is located in the rear of the church, and is a model building in every sense of the word. It is two stories high, 48 feet long, and 31 feet wide. The people of the parish have long desired to build a guild house, and in 1898 Mrs. Clara B. Hammond of Providence gave the church a sum toward a fund for the erection of a suitable building. With that nucleus the fund for the purpose was raised.

THE CHURCHMEN'S CLUB met at the Wellington, Providence, April 12th, and, after the usual banquet, listened to addresses by Prof. W. W. Bailey of Brown University and Mr. Henry E. Reese, President of the Church Club of Connecticut. The following officers were elected: President, John P. Reynolds; Vice-Presidents, Wilfred H. Munro and John P. Farnsworth; Treasurer, Benjamin M. Macdougall; Secretary, Henry H. Field; Additional members of the Council, G. C. Nightingale, Zechariah Chafee, Frank H. Martin.

AMONG the speakers at the Seventh Conference on the Gospel of St. John, held in Providence the past week, was the Rev. Dr. Nash of the Cambridge Theological School. His subject was "The Unity of Christianity as Revealed in the Prayer of Christ." The



ST. PAUL'S CHURCH, COLUMBUS, OHIO [NOW IN COURSE OF ERECTION.]

eighth and final conference of the series will take place in All Saints' Memorial Church (Rev. Arthur Aucock, rector), May 11th, at which time chapters xx. and xxi. of the Gospel of St. John will be considered.

THE MEN'S CLUB of Christ Church, Providence (Rev. Frederick E. Buck, rector), was organized Monday evening, April 11th. Much enthusiasm was shown at the meeting, a large number of the men of the church being present. Rooms have been secured in close proximity to the church which are being fitted up in a suitable manner for the convenience of the members and will be ready for occupancy very soon.

ON EASTER DAY, All Saints' Memorial Church, Providence, received a gift of \$2,000 from Miss Harriet E. Edmonds, in memory of her aunt, Miss Anna E. Edmonds. The money is to be devoted to the Parish House fund.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Memorial Tablet—Aiken.

THE VESTRY and congregation of St. Paul's Church, Charleston (Rev. L. G. Wood, rector), have erected in the church a mural tablet to the memory of their late rector, the Rev. W. H. Campbell, D.D. The tablet will be dedicated on the Third Sunday after Easter, when Bishop Capers makes his visitation to the parish.

THE MEMBERS of St. Thaddeus' Church, Aiken, are rejoicing over the fact that their beloved rector, the Rev. T. W. Clift, is to remain with them. Mr. Clift had accepted a call to Newfoundland—his old home; but, on the request of Bishop Capers, the Bishop of Newfoundland released Mr. Clift from his engagement.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

Easter at Hot Springs.

THE EASTER offerings of nearly \$400 at the little mission church at Hot Springs will cancel the debt and leave a remainder to be used for improvements on the church building.

SOUTHERN OHIO.

T. A. JAGGER, D.D., Bishop.

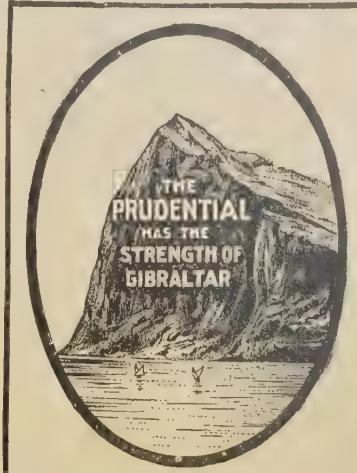
BOYD VINCENT, B.D., Bishop Coad.

New Church in Columbus—Various Gifts.

THE ELEVATION of the new St. Paul's Church, Columbus (Rev. John Hewitt, rector), now in course of erection, is shown in the accompanying illustration. The building will be a substantial and creditable one.

MRS. MARY C. WARING of Greenville, Ohio, and Mrs. Harly Wood of Piqua, Ohio, have given to St. Paul's Church, Greenville, a beautiful window in memory of their sister, Miss Lucy Derby Wilson, who was for many years a devoted and faithful communicant of the parish. The subject of the window is called "Rabboni," and it represents Mary Magdalene at the Sepulchre on Easter morn-

ing, just as she recognizes her risen Lord. Mrs. Dunlap and her daughters of Chestnut Hill, Pa., have given to this church a beauti-



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ful gray marble font, in memory of Robert Adelbert Dunlap, who died at the age of 12, while the family were living in Greenville.

A BEAUTIFUL brass processional cross has been given to St. Peter's Church, Gallipolis, by Mr. W. B. Fuller, and a handsomely bound Altar Service book has been given by Mrs. Little Sudder.

A new pipe organ has been placed in position in Christ Church, Ironton, and a vested choir of 20 organized. More than \$1,500 worth of improvements have been added to the church during the past few months, without incurring any indebtedness.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
The Special Synod—New Church for Mattoon—
Accident to Rev. Alex. Allen.

THE ELECTION of the Rev. George McClellan Fiske, D.D., as Bishop Coadjutor of the Diocese was noted from telegraphic reports last week. The special Synod for the purpose of the election convened at the Pro-Cathedral on Tuesday morning, April 12th, when the Bishop celebrated Holy Communion, assisted by Archdeacon De Rosset and the Rev. J. B. Richards, with the Rev. Alexander Allen as Bishop's chaplain. The immediate purpose of the Convention followed quickly after the opening service, and was quickly despatched. Dr. Fiske was nominated by the Hon. C. E. Hay, and supported by the Rev. Andrew Gray, D.D., and the Hon. Blufford Wilson. The Rev. Johannes Rockstroh and Rev. F. H. Burrell, Ph.D., were also nominated. The greatest unanimity prevailed, and Dr. Fiske was elected by a practically unanimous vote. Three votes were cast for Rev. J. Rockstroh, and one for Dr. Burrell. After the vote had been made unanimous, the Synod adjourned *sine die*.

PLANS have been drawn for a new church for Trinity parish, Mattoon, of which it is hoped the front portion may be erected this year with a temporary back to it, and that the edifice may be completed next year. The total cost will be about \$20,000, of which between \$3,000 and \$4,000 is already in hand.

THE REV. ALEXANDER ALLEN, rector of Christ Church, Springfield, sustained an accident on the 18th inst. by being thrown from a carriage while returning from a funeral and receiving injuries, including a broken nose.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.
Church Consecrated at Memphis—Another New
Church—Bristol.

HOLY TRINITY CHURCH, Memphis (Rev. Peter Wager, in charge), was, on Easter Monday, duly consecrated by the Bishop.



HOLY TRINITY CHURCH, MEMPHIS, TENN.

All the clergy of the city, with one exception, were present and a large congregation filled the church, which is of good size for a new locality, and is quite complete in decorations and furnishing in the interior, the walls having recently been tinted, and a new altar, lectern, altar cross, carpet, and other things having been added lately. The corner stone of the church was laid just two years before.

THE NEW church for Grace parish, Memphis (Rev. Granville Allison, rector), is assured by the Easter offering of about \$11,000 in cash and pledges. The church will be a fine structure of pure Gothic, the present chapel forming a part of the completed building. As planned, it will cost, when completed, in the neighborhood of \$100,000, but only the nave will be erected at the present time, leaving the towers and additional decorations to be constructed later. Ground will be broken at an early day.

A LOT has been purchased for the parish at Bristol, upon which a new church will be erected as soon as funds will permit. Bristol is on the border line between Tennessee and Virginia, and a considerable part of the parish is within the bounds of the Diocese of Southern Virginia.

VERMONT.

A. C. A. HALL, D.D., Bishop.
Gifts at Rutland—Notes—Memorials at Brattleboro—Burial of Rev. Dr. Brown.

ON EASTER DAY, handsome glass cruets were presented to Trinity Church, Rutland, and by the Altar Society. The King's Daughters of Trinity parish have collected a fund of \$100, the income of which is to be used for the care of their lot in Evergreen Cemetery.

THE INTERIOR walls of St. Paul's Church, Windsor, have been newly decorated as a me-

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APRIL 23, 1904

The Living Church.

morial of Mr. Charles C. Beeman. A new carpet, and electric lights have also been put in.

AT WHITE RIVER JUNCTION, Dr. O. W. Daley has placed a memorial window in St. Paul's Church in memory of his wife. It was blessed on Easter morning.

BISHOP HALL held a mission in Immanuel Church, Bellows Falls, during Holy Week.

SERVICES are now being held in Johnson, Hyde Park, Morrisville, and Hardwick—all large villages in Lakeville county.

AT THE CONSECRATION of memorial gifts in the form of a Bishop's chair and a rector's chair at St. Michael's Church, Brattleboro, noted in these columns last week, the prayer of blessing used by the Bishop was as follows:

"O God, unto whom all live, whether in this world or in the disembodied state; We pray Thee to accept the Furniture placed in the Sanctuary of this church, in loving memory of Thy servant, William Henry Collins, who for 25 years ministered at this altar, and of Emily Graves, his wife. Grant that we may follow the words and example of Thy faithful servants, and may profit by their prayers, while we beg Thee to grant them an ever-increasing measure of Thy light and rest, until of Thy mercy we all come to a joyful resurrection and the perfection of bliss, both in body and soul, at the Last Great Day; through Jesus Christ, our Lord. Amen."

THE FUNERAL of the Rev. Allan D. Brown, LL.D., late President of Norwich University, Vermont, was held in St. Michael's Church, Brattleboro, on April 7th, these clergy officiating: the Rev. Messrs. E. T. Mathison (rector), G. B. Johnson of Burlington, E. W. Goddard of Windsor, and D. L. Sanford of Bellows Falls. Dr. Brown was a retired Commander of the U. S. Navy, and had been for six years President of Norwich University, Northfield, which office he filled with conspicuous ability until failing health obliged his resignation. At this service, representatives were present from his University, and in St. Mary's Church, Northfield, a large memorial service was attended on Sunday, April 10th.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.
Extension of Cathedral Property—Sunday
School Institute—City Notes.

THE CATHEDRAL FOUNDATION has recently purchased about six acres of ground, which will form a very valuable addition to the Close. The Mt. St. Alban property, purchased in 1898, had a street frontage on but two sides: Woodley Lane on the north, and Wisconsin Avenue on the west. A narrow strip of land intervened between the grounds and the streets on the south and east, which sooner or later might become a great disadvantage, if apartment or dwelling houses should be built with the rear of their lots on the Cathedral Close. For this reason, and also because the line of the property was here very irregular, the trustees felt the necessity of securing this narrow strip, comprising, altogether, about six acres, and the Cathedral property has now a street frontage on all sides. It is now being fenced in; and when the extension of Massachusetts Avenue is completed, it is hoped that another gateway may be opened at the southwest corner.

THE APRIL meeting of the Sunday School Institute, partly for business, and partly of a social character, was a very enjoyable one. The first hour was spent in the Epiphany Sunday School room, when the Rev. Dr. Harding presided and conducted the opening service, and a very excellent paper was read by the Rev. W. R. Turner, rector of St. Michael and All Angels' Church, the subject

being "The Responsibilities of Sunday School Teachers." Notice was given of the annual united service for the Sunday Schools of the Diocese in May, when the address will be given by Bishop Kinsolving of Brazil, and it was decided to devote the offering on that occasion to the Bell Home for destitute children, several of the clergy bearing testimony to the beneficent work of that institution. The rest of the evening was most pleasantly spent in the upper room of the parish building, where refreshments were served, and the members of the Institute enjoyed meeting each other socially.

A BAPTISTERY and handsome new font have recently been placed in Trinity Church, at the east end of the south aisle, adjoining the chancel. The baptistery is paved with mosaic, and suitably frescoed. The font is of Caen stone, octagonal in shape, beautifully carved, and raised on three steps. The whole is the gift of Miss Kibbey, as a memorial to her father and mother.

THE PRO-CATHEDRAL set a good example by devoting its Easter offering to general Missions. It amounted to about \$500. At the Epiphany the offering was \$4,696, of which more than half was for the endowment fund of the parish.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

New Church for Westport.

A NEW CHURCH will be erected for St. Paul's, Westport, at a cost of about \$25,000. The building will be constructed of native stone and will be of Gothic architecture.

WESTERN NEW YORK.

W. M. D. WALKER, D.D., LL.D., D.C.L., Bishop.
Reredos at St. Paul's, Rochester—Gifts at Olean
—Buffalo Notes.

THE ELABORATE reredos of St. Paul's Church, Rochester (Rev. Murray Bartlett, rector), which has been in course of erection for some months past, is about completed and is one of the finest of such works in this

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The Living Church.

Prison, Toronto.—A NUMBER of handsome gifts which have been given to St. Jude's Church, Oakville, were used for the first time on Easter. Among them was a new oak pulpit, lectern, and chancel screen.

BISHOP REEVE of Mackenzie River preached in the Church of the Epiphany, Toronto, on the evening of Easter day. It is thirty-five years since the Bishop left England with his wife to take up work in the Northwest.

Diocese of Niagara.

BISHOP DUMOULIN intends holding a general Ordination in Christ Church Cathedral, Hamilton, on Trinity Sunday. A pair of small brass altar vases were presented to the rector of this church by the young women's Bible class, on Palm Sunday.

Diocese of Selkirk.

BISHOP BOMPAS, who has not left his Diocese for over thirty years, intends going to Winnipeg to the meeting of the Provincial Synod, called to elect a successor to Archbishop Machray.

Diocese of Qu'Appelle.

BISHOP GRISDALE, speaking of the needs of his Diocese recently, says: "The great need at the present time is a fund out of which we could build neat residences for the clergy in the new fields that are awaiting to be occupied. This, I firmly believe, would be a great help towards getting the new workers that we need." It is stated that the Bishop, in consequence of the late wonderful opening up of the country and arrival of settlers, could place twelve additional ordained men at once.

Diocese of Huron.

ST. MARY'S CHURCH, Walkerville, which has been erected as a memorial to Mr. and Mrs. Hiram Walker, was consecrated by the Bishop on Sunday, April 10th. The sum of \$25,000 has been placed in trust by the firm of Hiram Walker & Sons, Walkerville, as an endowment for the church.

THE DEAN of Huron, the Rev. Dr. Davis, completed the thirtieth year of his charge of St. James' Church, London South, March 30th. There was a service to celebrate the anniversary in the schoolhouse, at which the Bishop and a number of the clergy were present, and an address was presented to the Dean by the Churchwardens.—THE PROPOSAL to increase last year's allotments for general missions in each deanery 33½ per cent. for the present year, has called out so many protests that the Executive Committee of the Diocese has decided to return to the scale of last year.

MUSIC

*Editor, G. EDWARD STUBBS, Organist St. Agnes' Chapel, Trinity Parish, New York.
[Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.]*

In the recent "strike" of the choir boys of the Church of the Heavenly Rest, New York, one hardly knows which to be the more amazed at, the lack of foresight which led to it, or the unwarranted and undignified noise made over it by reputable newspapers.

The kind of yellow journalism which is distinguished by head-lines that can be read at a distance of half a block, is scarcely more deplorable than that which strives to make a conflagration over matters which do not concern the public in the least.

Whatever ground of complaint these choristers may have had, their attitude was disrespectful in the highest degree, and that they were made "heroes" of newspaper notoriety was a direct offence against decency and discipline.

It is small wonder that our English cou-

ins, who are accustomed to such papers as the London *Times*, etc., are struck dumb with astonishment at the worthlessness of much that appears in our representative dailies. That a squabble in a Lenten choir of twelve boys should lead to editorials in prominent papers not included in the fire brand class, does not exalt the dignity of American journalism.

The control of children, whether in a school, or in a choir, or wherever else they may be assembled, requires skill, tact, and special training on the part of those responsible for it. There are difficulties enough to overcome without the addition of inflammatory articles by thoughtless reporters.

In New York, choristers are not allowed to go about from choir to choir seeking higher salaries. A boy is required to present a letter of release, or transfer, when he applies for a new position, showing that he leaves his former choir not only with the knowledge of his choirmaster, but with his sanction as well.

This system is usually effective. There are few, if any, choirmasters unscrupulous enough to bribe boys to leave their choirs, by offering sufficient financial inducement. Strikes are of rare occurrence, as they involve the risk of loss of employment.

One editorial, in a paper not generally given to the propagation of "excitement," refers to the Heavenly Rest affair as a demonstration of the spread of the spirit of trade unionism, or of combination of wage earners to force employers to give them more pay. The contention is made that, "It does not

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The Living Church.

APRIL 23, 1904

offend against the clerical sense of proprieties in religion that ministers in churches are paid professional salaries, and that the maintenance of religious worship generally involves the expenditure of money among those directing it. Besides the minister, the choir is usually paid for its services, often times a very large sum; the organist, the sexton, and other necessary assistants are also paid, so that the cost of keeping up a considerable house of worship is large in the aggregate. At all churches pews are rented, sometimes at very high prices, or worshippers are expected to pay for their seats, or otherwise contribute toward the maintenance of religion.

"Appeals for money are made frequently from the pulpit, or by printed circulars sent out among the members of the congregation. The temporal side of the church is managed on temporal business principles, and examples are not unknown of special inducements offered to clergymen in the way of salaries in order to secure their pastoral services. If choir boys are paid it must be expected that they will demand all the pay they think they can get, and if combination in making the demand is possible among them, and can seemingly be made effective, it may be assumed that they will use that means of compulsion, more especially as they are expert workers. They can charge what they choose for their services, and naturally they will use the need of their special training as a means of getting it."

The force of this argument might be acknowledged in a measure, if choir boys, like clergymen and organists, prepared themselves for their professional duties at their own expense and trouble. But they do not. A chorister enters his choir in nine cases out of ten without knowing anything about his business as a singer. He may have a promising voice, but it is untrained and practically useless. The church provides for the boy's musical education, fits him for his work, and pays him into the bargain. Under such circumstances choristers cannot be considered *wage-earners* in the same sense as boys who work in shops, offices, factories, etc. Their duties as singers are comparatively light, and in most cases they receive from the church much more than they give in return. The injustice of "strikes" and the migration of choristers from choir to choir falls most heavily upon the choirmasters who do the vocal training. If boys could "charge what they choose for their services, and use their special training as a means of getting it," the result in most cases would be congregational singing, and the abandonment of choirs. In the absence of choir schools the "transfer" system is at once simple and efficacious. The efforts of choristers to evade the regulations imposed by it are ineffectual, excepting in possible cases of treachery and dishonesty on the part of choirmasters, which are, or ought to be, too rare to warrant consideration.

The sovereign cure for all difficulties pertaining to male choirs is, of course the *choir school*. Just so long as large and wealthy parishes neglect to adopt the highest known system of managing choirs, we shall hear of occasional disturbances like the Heavenly Rest affair, not at all likely to increase the prestige, or advance the dignity, of ecclesiastical music.

PRESCOOT WAS NOT BLIND.

PRESCOOT was known as "the blind historian"; and the tradition that he was totally blind became early fixed and almost impossible to dislodge. Maria Edgeworth sighed over the "poor man," on the supposition that he was entirely without sight. The *Edinburgh Review* in its notice of the *Conquest of Mexico*, spoke of the writer as having "been blind several years." "The next thing," wrote Prescott in his journal, "I shall hear

of a subscription set on foot for the blind Yankee author." At about the same time he wrote to Colonel Aspinwall, "I can't say I like to be called blind. I have, it is true, but one eye; but that has done me some service, and, with fair usage will, I trust, do me some more." But in spite of all his explanations the world went on believing that Prescott was, as he humorously protested that he was not, "high-gravel blind." . . . The truth is that Prescott always had precarious vision in one eye, which he was able to use only with extreme caution and for but short periods at a time; and even so, frequent intervals of complete blindness fell upon him with the recurrence of his disease. The oculists of the day assured him of the sufficiency of his one feeble eye for all the ordinary purposes of life, provided he would give up his literary labors. But he quietly refused to pay the price.—ROLLO OGDEN, in the *Atlantic*.

LANDSCAPE ADVERTISING.

THE ASSOCIATED BILLPOSTERS of the United States and Canada now officially condemn the practice of painting signs upon rocks and other natural objects in picturesque landscapes, although they seem to offer no objection to putting a hoarding for posters and paintings in front of the natural object. The distinction is a fine one, but it means some gain. Several railroads have prohibited the erection of billboards on their own property, and although this scarcely disturbs the advertiser, who can still use the private property on either side of the right of way, it shuts out one possible extension of the abuse that has tremendous possibilities. In at least one case, also, a great railroad company has taken to planting quickly growing trees at such places as to hide the hoardings erected on adjacent land. The Boston and Albany Road has gained a like end in the suburbs of Boston by planting screens of shrubs or a hedge at the top of the cut; and it has become no unusual thing for a railroad company, conscious of the popular feeling, to exert its influence, as far as it can, upon the adjacent property owners to induce them to refuse to lease advertising rights. But a public opinion that very unanimously considers the extension of hospitality to advertisements by a barn or other outbuilding, or even by a field, as a badge of the farmer's poverty, is perhaps doing more than is anything else to remedy this abuse.—CHARLES MULFORD ROBINSON, in the *Atlantic*.

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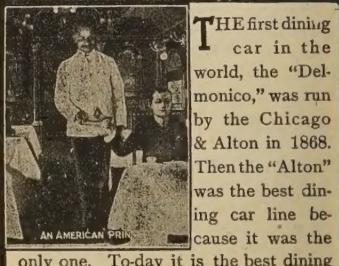
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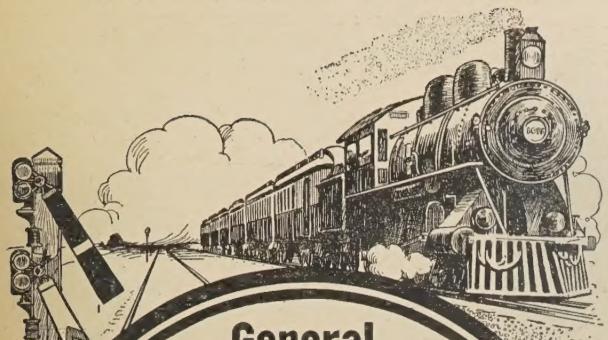
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